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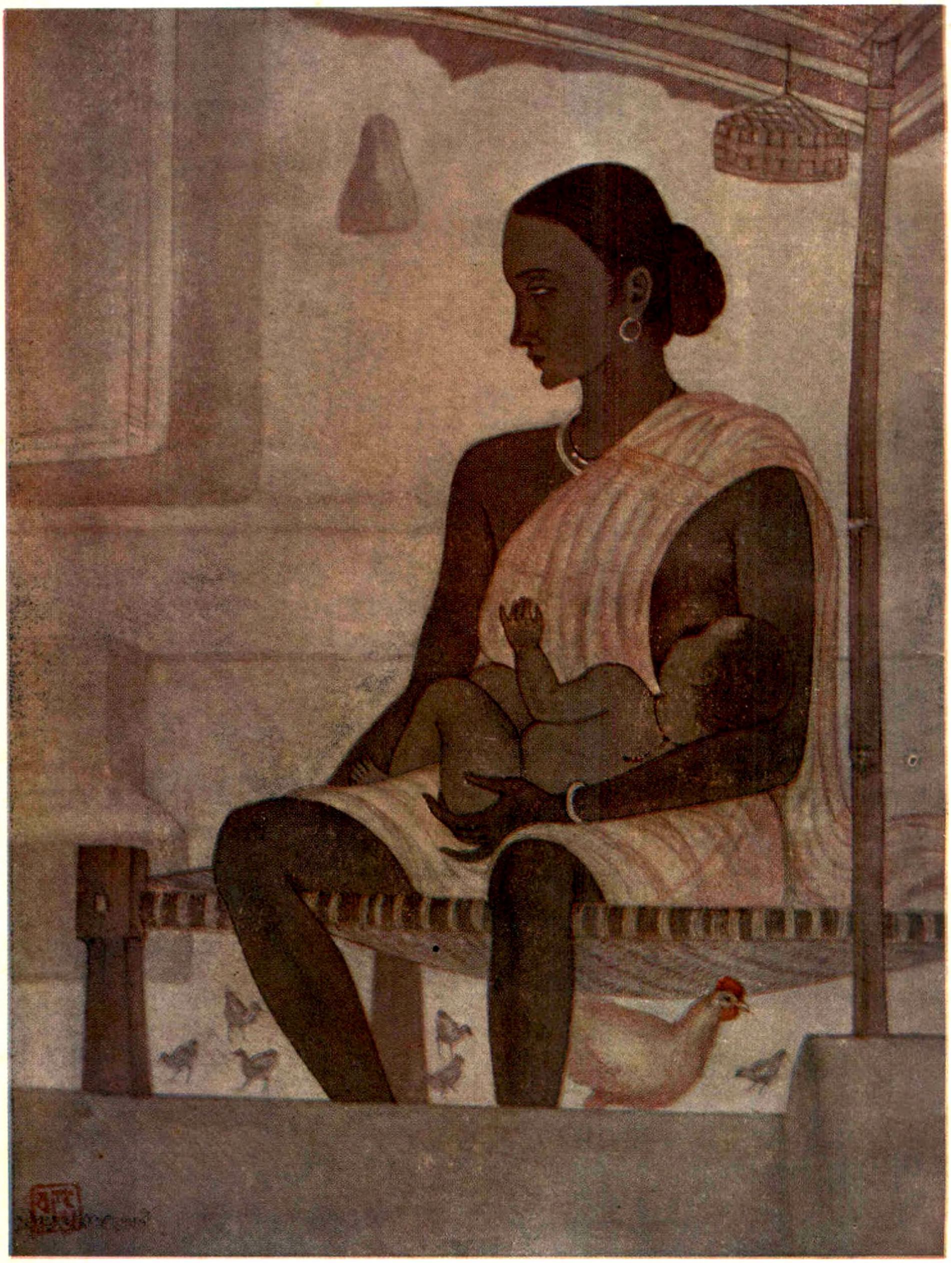

THE MOTHER

Ramendra Nath Chakrabarti

UNIVERSITY OF CALCUTTA * THE ADVANCEMENT OF LEARNING

THE CALCUTTA REVIEW

JULY, 1936

JAPANESE POETRY*

YONE NOGUCHI

Professor of Literature, Keio University, Tokyo.

I was a poor tramp who chapped wood for a breakfast, when I once wandered, some forty years ago, over mountains and rivers along the Pacific coast of America. It was penniless travelling with no set number of miles to walk each day, a beggar's journey unrestrained and free, with nothing under the sun to fear. I was a stranger in a strange land and lonely without a home; but I depended on my youth and healthy body, always ready when I found no roof to cover me, to pass the night in the open air. How many times I regarded a stone under a tree as a warm bed !

It was in early May when, on the way to Yosemite Valley, I had to sleep one night at the foot of a mountain, as a Japanese phrase goes, pillowed on a stream. I gathered grasses and small stones, broke off the branches of a tree near-by, putting them on the blanket which covered me, because on account of its lightness I could not compose my mind to sleep. As the night advanced, the voice of the stream grew so clear and dreary that my soul, whose existence I felt, became more distinct, was bitten through by it ; the world was pitch dark. Lying in the darkness, my eyes grew wider and wider ; after looking about the trees for a moment, they left the earth and gazed up at the sky, rising higher and higher to a spot where, beside a cloud black and precipitous like a cliff, one brilliant star shone like a diamond. I myself and the star in the high sky held the immeasurable distance between ; there was nothing to interrupt the space. I alone gazed up at the star. And the star gazed down, I felt, on me lying on the ground by the stream. This confronting of the midnight in the lonely valley made me shudder for its sublimity merged into ghastliness.

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* Second of a series of Readership lectures delivered in this University.

But gradually I grew to feel like a silent priest praying in the temple, as I recalled the *Hokku* poem of Rotsu, the beggar poet of three hundred years ago,

" The wet-month night is dark !
Finding one star in the sky,
Oh, how I prayed to it, how I prayed ! "

My star in the high heaven now appeared to respond kindly to me, the sublimity that made me afraid changed softly and the ghastliness of the midnight began to smile endearingly. Relieved of fear and blessed by nature's warm breath, I slowly entered into peaceful sleep. That night I felt most acutely that, like Rotsu who sat flat on the ground like a beggar, we should raise our heads from the low ground towards nature and worship it. The lower the ground the greater nature becomes.

Because we Japanese sit down on the floor, low to the ground as I was during my penniless journey in America, we are more fortunate than westerners in an amalgamation with nature ; without the sense of worship that is offered from the humblest place, one cannot enter nature's inmost shrine and receive from it the last benediction. Westerners who stand erect or sit on chairs will see nature upward from punch to head ; but they miss seeing that the sweetest things are performed close to the ground ; these things the man who sits humbly down will see better.

" It is the sitting man's right, the scrutiny of littleness, in flower-petals,
It is the sitting man's right to flit with the baby butterflies from grass to grass,
It is the sitting man's right not the standing man's, to see nature's loins or feet.

> Praised be the man who sits down, he lives many feet nearer the ground,—
> No need to bend his body for thanking God or praising the moon in a pond!"

I seldom see western painting or read western poetry without feeling that they are the works of man standing erect rather to criticise than to pray; rather to explain than to adore. If westerners are lacking in natural piety, they should remind themselves of their manner when they pray to God before they go to sleep. But it is the virtue of a man sitting down to see level with the ground where, if the time is spring, flower-petals fall to make a fabric in dappled white. I am second to none in recognizing the high standard of English poetry, perhaps the highest in the world; the galaxy of the past masters almost blinds me with its splendour. Putting ceremony aside, however, I will say that, if I cannot give myself to those masters body and mind, it is not from a difference of education and environment but from a difference of attitude towards nature. On the other hand how it doubles my pleasure to find in English poetry an equal though infrequent worship of nature, humble and pious, as when Wordsworth looked up to the rainbow which made his heart leap up or John Keats to the star in his last sonnet.

Fearful in the anticipation of approaching death, Keats left an English port for Italy; it was on the evening of the 28th of February, 1821, that the young poet gazed from the deck low down on the sea up to the star where beauty bewitched him. His attitude was more complicated than Rotsu's, pure and simple in a beggar's fashion, because his natural adoration was mixed with the love agony of life's last moment. But who will doubt their affinity—man sitting down but with their heads raised upwards?

I would take a western visitor to the tea-ceremony house, if he wants to see something distinctively Japanese, and make him stand on a garden-path of stepping stones, and listen to my words: "This little passage is called *Roji*, a very styx where you should forget the physical world and enter into self-reflection." I know that my foreign friend would look about the garden enclosing the house with leaves, green or dark; pointing to a spot where an old tree is particularly grey with the age of a thousand years, I might say to him: "Do you know what is called the blessing of silence? We, Orientals, are happy to find the climax of poetry in solitude. Led by a faint soft light of loneliness, we would slowly approach an aesthetic hall of rapture, an ecstatic den of beauty, a holy sanctum of idealism. Whatever you call it, the name is nothing. I only know that this is the place where Infinity dwells in solitude and one's individuality, simple and true, does perfectly "saturate with the soul of the universe." Then the granite lantern that squats like a saint or poet will inspire me to speak further: "There in the inmost heart of the lantern is a beacon light that shines upon truth, teaching us how to cross the sea of the world, mad and angry, or how to get clear of the dust of life's ruin. It will teach us how to create an atmosphere, pure and true, in which a silent prayer leads us into the Teaism of Japan."

To my western friend I will not fail to explain how near the ground the floor of the tea-house is made, so that we can look up at nature humbly from below. And when he notices the eaves of the house with their long slope, I will say to him: "We have to thank the darkness in the house, because it facilitates the concentration of our thoughts or fancies."

Then I lead him within the house, and ask him to sit down on the matted floor, cold and damp; that may be unpleasant but I am sure he will not contradict me if I say that he should close his eyes in reverie. What would he answer me, if I should say to him: "Pray, let me hear what you think about the rapturous world, sweet and quiet, which we hope to create here! I should like to know what effect the mystery of meditation works on your soul. Are you already purified, are you blessed by all freedom?" My friend, the visitor from the western country, would smile a little without a word; I know that his smile means nothing definite. Except for a few men whose natural gifts are particularly sympathetic to the aestheticism of the East, ordinary westerners in sack-coats may not understand my words. Of course the fault is not with them, because our conception that art reaches its highest point of simplicity when nature and life amalgamate into one, is something beyond their understanding, and Teaism, a philosophy practised in a tiny house with kettle and bowls, is one of the expressions which proves that the old culture is still living with undying fire in the present time.

A most interesting story is found in an old book, concerning Lord Hidetsugu, a Shogun and tea-master, who once invited a few friends, like-minded in worshipping at the altar of boiling kettle, for tea at early dawn. All of them were famous tea-votaries of the day. The season was April, the day the twentieth, when the cherry blossoms, though hesitating to fall down, already suggested that Spring had grown old. Outside the tea-house, the breezes, still in the gown of night, brushed the dewdrops under the eaves, while the dusky souls of night grouped themselves in battle array in the garden trees before a final retreat. Within, silence reigned over the house where no light was lighted ; but soon the kettle began to boil, singing an old melody that pleased the guests who looked forward to the appearance of the host. Shogun Hidetsugu was so slow, the guests were almost tired of waiting, when, instead of the host, the Ariake-no-Tsuki, the faint light of the falling moon at early dawn, slid into the room like a guest arrived too late. All the guests followed in the moon's footprint towards a little alcove, where the light stopped on the *shikishi* paper tablet, on which the following *Uta* poem was written :

" Where a cuckoo a-singing swayed,
I raised my face, alas, to see
The Ariake-no-Tsuki only remaining."

The guests, all at once, looked at one another with minds for the first time, leaping to the knowledge that the invitation of the august lord meant the introduction of the poem ; they exclaimed but silently : "Oh, how admirable is the taste of his lordship ! "

The story stops here. I am not told whether or not the Shogun appeared on the scene, or how the tea-ceremony at early dawn ended ; but that is not the important point, because the central value of the story is in the artistic attitude of Hidetsugu which blossomed mysteriously out of Teaism. Because he created a particular atmosphere highly fitting his artistic purpose, Hidetsugu was a poet not of words but of an action, aesthetically minute and fastidious, fermented from the culture at the final moment of distillation. No one would object, I am sure, if I say that I do not know a sweeter, a more beautiful way than what the Shogun selected for the introduction of the poem. I would say again that I do not know a more beautiful, a sweeter situation than that which the guests found apparently by accident for the appreciation of it. The Shogun was fortunate in having guests whose aesthetic minds were rightly responsive ; with the proper action of the moon as a scene-shifter, I should say the host and guests completed a stage scene in the tea-house most poetically.

I have no mind to criticise the western countries because they value quantity more than quality: I know that they often become disjointed and confused, because of ignorance or neglect in adjusting and regulating life and nature: matters, when left alone, are apt to grow untidy. If we, Orientals, have anything to teach the western people, it should be the lesson of selection or simplification. The philosophy that developed in a tea-ceremony house, Teaism in one word, centres in the virtue of silence which perfects itself only in solitude ; it is simple enough to say that we see the major in a minor, the universe in a dewdrop, but only one with a mind transcending space and time, would be able to practise this way of viewing life. If the tea-masters of Japan listen to a philosophy or sermon in a tea-bowl but not to a social talk as from a western cup, it is not too much to say that they have specialised in the perfection of self-adjustment. The tea-ceremony house is a structural trifle, but its meaning in existence, at least to me, is as great as Westminster Abbey or Notre Dame. Do you laugh at me as an irresponsible freak ?

I know almost nothing about the rituals of the tea-ceremony. Supposing I lead my foreign friend to a tea-house, I do not mean to dwell on the technical exposition of the ceremony, because my chief interest is to find there a spiritual extra-territoriality where life and death are one, being delivered from the restrictions of the physical world. If my friend from the west is rich in poetical conception, I am sure that my standpoint will not be altogether alien to him, and he will join me in the conjuring-up of Infinity. Although the Teaism of Japan is distinctly characteristic of our home, native in development, it is not without universal elements because art, when it is true, knows neither the east nor the west. I am not disappointed in the present westerners, if they do not understand this particular cult of tea-drinking. Hope for the future makes me continue talking of its aesthetic value.

Let me tell you one more story concerning a morning glory. Two great figures of the sixteenth century, Rikyu, a tea-master, and Taiko Hideyoshi, a mighty war Lord, are in the story, the former as a cultivator of the flower, and the latter as one burning with a desire to see it. It goes without saying that the morning glory was the rarest of things at that time. When Taiko once accepted Rikyu's invitation for a morning tea, his mind was gladdened more by the anticipation of the flower than the tea itself ; finding none of the morning glories, however, on his arrival at Rikyu's tea-house, Taiko was displeased and asked him rudely: "Rikyu, where is the morning glory?—You are so proud of it, I understand." Rikyu answered nothing to him. But the displeased Lord followed after the great tea-master into the house, where he sat, and, turning his face towards the alcove, doubted his eyesight when he saw a tender vine of morning glory with a flower-cup smiling like a bit of rainbow that had forgotten to disappear. The story should stop here without dwelling on Taiko's perplexity as to what to do about his hastily made accusation, or upon the recognition of his defeat in an artistic combat with the tea-master. Of course the most important point of the story is that Rikyu destroyed all the other morning glories on that morning, and created a highly distinguished situation for the one that remained. I am sure that, like a last warrior left upon the field, Rikyu's morning glory in the dark alcove must have appeared in tragic beauty, full of gratitude for the sacrifice of its compatriots.

This attitude of Rikyu in which he destroyed ninety-nine morning glories out of one hundred, is that of artists, who protected their own art with self-mortification that was almost religious. One who lives in solitude in a psychological climax, of mind in which all passions subside, would be able to enjoy the lonely song of a soloist. That was, in Rikyu's case, a morning glory solitary in the alcove where dusks gather even in the daytime. What an abstract mystery, what a dream-like beauty in it! There is nothing but solitude that preserves perfectly the spiritual integrity of one's self. When we find that the personalities of poets, artists and tea-masters, great in the old artistic annals of Japan, are solid and rich, that is simply because, as soloists, they sent their silver-clear songs of existence over the wild expanse of Eternity.

It is not too much to say that, if in poetry or painting or tea-ceremony we cease to be soloists, we are already doomed to artistic ruin. Oh, how it would be, like a lost homeless people, to wander about the western countries for cultural scraps! We may be sure that if we once become artistic vagabonds, it will be almost impossible for us to recover the lost kingdom. Therefore now, more than in any former time, the maintenance of Teaism is most momentous for us, because, as we well know, heterogeneous multiplicity is raising a wild battle-cry and assaulting the lone castle of oneness.

From olden times in the west the words, the "beautiful madman," have been accepted even with a touch of superstition. Whether or not laurel leaves are edible, it is often said that a poet, when he is great, is a man growing mad because of them. Shelley was pointed out as an example of this. But the Japanese opinion of a great poet differs because we think he should spit out the laurel leaves, supposing he had been eating them, and return to normality. A poet is to us not a man who expresses his madness outwardly, but one who keeps it within, if he has it, and settles his soul in solitude. I say that our ideal poet reaches the high-water-mark of his art in the state of impersonality, slipping out of the company of Intellect or Individuality, and he takes shelter in abandonment where life shows its natural aspect.

I have often talked about the enchantment of impersonality, because it seems to me the original state of being in which there is no difference between life and art, and nakedness is praised for its own sake. It is a blessed condition when, indulging in the leisure of platitudes, even a great poet forgets his tongue in self-enjoyment, and a few words suffice, although others take them for riddles or childish babble. In Japan there is no one like a poet for depending on the sympathy of his friends, because that alone can make his imperfection perfect. Again there is no poetry in the world like Japanese poems, isolated and disconnected which call pathetically for the rescue of a reader's understanding.

Now I recall, on a day almost forty years ago, a Californian hillside crouching in lion fashion but beautifully clothed with golden buttercups and poppies, where I lived with meadow larks. The time was spring when, according to Browning, God was in heaven and all was right with the world ; the morning was at nine, not seven as in his song but, in agreement with it, the hill-side was dew-pearled. There was a long narrow wooden bridge over the grasses, connecting the public road and my little cottage which nestled in the rose bushes ; for a gate two rough-planed wooden posts stood at the end of the bridge. That particular morning when an American lady friend called on me, she found that one long diamond string of a spider's web joined the posts and blocked her way through. Because of its beauty, she could not break it off and by a round-about way managed to enter my garden. " What a lovely soul," I thought. "God will be glad that she did not destroy the diamond string. Such a soul as hers would be a true friend to Japanese poetry, because it is capable of appreciating reality, like that of the spider web changed to a diamond thread, when it assumes unexpected beauty."

Admitting the power of reality, is it more after all than a pound of sugar or butter ? Like one who dislikes seeing Mount Fuji as a pile of lava, Japanese poets will keep a distance between themselves and reality. I know that the gesture of Intellect is ever tantalising and has a charm of a modern type, because of the evanescence in its movement ; like a toe-dancer whose body is uncertain, Intellect leaves its feet on the ground. Where the individualist wishes to see the kaleidoscopic multiplicity of a thing, the Japanee poet abandons himself in the twilight of impersonality, to the Oneness that abides in Allness. Through Intellect one sees, for instance, the branches and leaves of a tree, and if he will, the structural process in them: while the poet sees the whole tree where the ghost of beauty lurks. Against the western theory that plays openly at vandalism, we sympathise with the angel of Beauty sobbing alone and in solitude.

We are glad to live in a forgotten castle of solitude where, unlike Rossetti's Helen melting the waxen knaves for her curse, we tell a rosary in self-respect because the silence watches us. Like the ordinary type of our race, not like the western poet who is of a race apart in his intellect or individuality, we Japanese poets are anxious to attain self-perfection in the serenity of meditation. Steering away from the eloquence of poetry which makes us more hungry and restless, we gladly become men of few words, because we know enough of the invalidity of the human tongue. It may be said that, while we persist in dwelling on the beginning and the ending, the first and the last, western poets are busy talking about anything from the second to the ninth. If we are half-spoken, unintelligible, that is because, unlike western poets, we do not explain the midway at all. Take the following *Hokku* poem for instance:

"Nanaye Yaye
  Hichido garan
Yaye Zakura."

(Seven-fold, eight-fold,—
  Seven-fold temple houses,
Eight-fold cherry-blossoms.)

What meaning can you draw from it, I wonder ? The author of the poem, Basho, was at Nara in spring time, where he was impressed by the double-pettalled cherry-blossoms, among which seven temple-houses were seen towering high,—that is the meaning of the poem.

Whether you take it for childish babble in the beginning or for one's final conclusion, the ending depends on your choice.

I do not know whether this poem can be called a talisman as once a friend exclaimed in his enthusiasm for Japanese poetry. Tongue-tied in expression, no doubt it is, but it was enough to the author, because a poem was to him but a random note kept for himself, not a literary display which others should admire. Basho ably acquitted his qualification as a Japanese poet of few words.

Looking back upon the past literature of our country, we see with gratitude that, unlike western books which were mostly written for their readers, the popular diffusion of our books, at least in the past, was by accident and not by the fixed purpose of their authors. Till the middle seventeenth century when under the Tokugawa Shogunate with its popular art—Ukiyoye, the publication of books with a reading public in mind, fiction and miscellaneous works became prominent and produced professional writers and poets, most of the books still famous to-day were privately written for the enjoyment of the authors or for a few friends of their limited circles who shared their happiness. The Heian period (800-1200) is particularly distinguished in prose writing with lady writers like Murasaki Shikibu or Seishonagon, who, adorning the luxuriant and idle court of the time, reduced their brilliant and refined literature to the narrow compass of their own select society where they had their own literary solstice. As the name indicates and as Seishonagon has said somewhere in the work, Mukura-no-Soshi, "Pillow Sketches," contains merely random notes jotted down to fill up leisurely moments: since there is no record of the process of its becoming popular, I can only say that, wherever a diamond is hidden, it will some day come to prominence. As the work was more or less a private memorandum, not a public display for readers to admire, the authoress may be excused for her language of frequent "innocent affectation and unconnected freakishness," because she had no reason to be fluent and intelligible to herself. Not only in the case of Seishonagon but for many others, particularly Hokku poets, whose work was but a spontaneous note of prayer spoken to their own lonely gods, you must assume the self-appointed office of making the original Imperfect perfect by your deliberation: hence, the difficulty of translating these works.

It is a matter of delight that by the eighth century Japanese literature had become already established as the utterance of a race-type, for in Manyoshu, "Collection of Myriad Leaves," the *Uta* poets whose vision was as clear as sunlight and as fresh as a plum blossom, awoke from sleep, and expressed themselves in statuesque idiosyncrasy. Those of a later date, however, are naturally flat in their work because of their structual advancement which sacrificed simplicity. We are glad that the then far-greater Chinese literature of the Soei and T'ang dynasties which drifted into the country, did not cripple the heroic minds of the early poets, but only adjusted their shining vitality, as in the case of Hitomary, to a better literary focus. If they transcend the lower region of criticism, that is because like poets of the morning, they exhausted spontaneously their inborn sensibility towards nature and life. However simple and crude they may be, their literary gravity is firm in racial aspiration. It is natural enough that, when we are tired and forget ourselves in multicoloured mental confusion to-day, we try to send back our minds to the Manyoshu age for a golden remedy.

At an early age when, apart from the classics of the Greeks and Romans, no creditable book existed in Europe and literary sensibility was not yet developed there, we Japanese were already trying to find joy and sorrow in an amalgamation with nature, and kneeling before Eternity weaving life's beauty. We cannot help thanking our forefathers who, beginning their lives as lyrical adorers of nature, bequeathed us their sense of beauty which we have preserved with honour. If you doubt my words, you will see that even medieval records of clan-conflicts like "Genpei Seisuiki" or "Heike Monogatary," are not without the rich embellishment of poetical episodes in which fighters are really poets or musicians. But until western influence awoke the intellect of the present mind from hibernation, we Japanese had been only an emotional people who without pretending to criticise, adored nature and saw life only with a natural background. Yielding ourselves to the senses and to homely wits, we did not know how to rise from the literary lethargy in which we sought our self-satisfaction, when the harsh intellect of heterogeneous nature suddenly disturbed the peace of our fairyland seventy years age. The momentous question now is how we can establish our literary independence against the dazzling literature of the West. As I said before, we do not want to become a lost people in the world of literature, forgetting this adoration of nature a thousand years old, although we admit some changes in its expression and are glad for them.

At any rate western people will know that there is an island empire in the Far East where people for a thousand years have lived conforming to literary precepts and weaving a brocade with the warp and woof of nature and life. World history is busy recording the rise and fall of nations; the vicissitudes of a country's fortune cannot be different from that of a human life. Defying the law of mutability, Japan, one of the oldest countries of the world, still exists with a vitality which adapts itself to any situation. It is not a matter of self-satisfaction at all that we talk about the elixir which has kept us young. Again it is not from self-glorification that we spend many words on arts and literature to prove our past.

We admit that we Japanese are lacking in creative power, and do not aim, like western poets, at becoming rebuilders of life. We are taught not to deal with poetry as a mere art but to look upon it as the most necessary principle along which our real life shall be developed. When we kneel before poetry, it is our desire to create a clarified pure realm where we can arrange our minds. And then we recognize the existence of the compromising ground of passion, where we as members of society found our safety. The western poets were in the past earnest in their desire for the recreation of life, and not afraid when their desire reached its climax, even to risk reaching a condition of confused intricacy. I respect this western attitude in wishing to rebuild or recreate their own lives; and also I can well understand why they ascribe importance to their intellectual power. A great literary danger lies in this, of course, because there is nothing more sad and terrible for poets than to enslave themselves to intellect.

But we have also our own literary danger. I mean, that we often mistake a simple and cold morality for an art. I should like to know what is a more dangerous thing for poets than this sad morality. There are only few Japanese poets who have failed from their abuse of modes and passions; but we know so many cases wherein their poetical failure was quite complete under the stifling breath of conventional morality. This damage would not necessarily be below that inflicted by intellect; it might be greater. We notice that the western poets often attempt to discover a poetical theory even in the waving plaits of Apollo's robe and analyse intellectually a little cloud flying in the sky. Admitting that their poetical theory and intellectual power are doubtless great, I have no hesitation in declaring that it is they who harden, shrink and wither their own art. It is true to say that they owe much to the matter of form for the great development of their epics and dramas. Also it is true that the undeveloped form of Japanese poetry has given a mighty freedom for our poets to fly into an invisible spiritual domain. We can say again that, if these poets, both of the West and the East, often stray into the field of non-poetry, it is the result of their too close attachment to forms.

Of course we must have more passion and intellect in our Japanese poets, and also properly tempered patience and effort. And at the same time we should hope that the western poets would forget their passion and intellect to advantage for entering into the real poetical life. We believe, not the moving dynamic aspect of all the phenomena, but their settled still aspect, that inspired the Japanese poets—at least the Japanese poets of olden days—to real poetry. But I know that the times are changing when we must, I think, cultivate the really living dynamic life. And I am afraid that such a new literary step may bring us into an unhappy compromise with western literature. Of course there are poets and writers both of East and West who know only how to compromise. But, on the other hand, we have a natural-born Westerner in the East, who will bring the East and West together into true understanding, not through faint-hearted compromise but by the real strength of independence which alone knows the meaning of harmony.

To-day we must read just the meanings of all things or give a new interpretation to all the old meanings: and we must solve the problem of life and of the world from our real obedience to laws and from knowledge that will make the inevitable turn to a living song, and learn the true meaning of time from the evanescence of psychical life ; then our human lives will become true and living.

We must realise the ephemeral aspect of moments when time moves, and also the still aspect of infinity when it settles down ; the meaning of moments out of the bosom of infinity, and again that of infinity from the changing heart of moments—that is the secret of real poetry. The moments that suggest the still aspect of infinity are accidental, therefore living ; again the infinity that is nothing but another revelation of moments is absolute, therefore quiet and full of strength and truth. The real poetry should be accidental and also absolute. See the rivers and mountains and trees, see the smiling garden flowers, see the breaking clouds of the sky. See also the lonely moon walking a precipitate pathless way through the clouds. The natural phenomena are, under any circumstances, revealing both meanings of the accidentalism which is born from the absolute. When our great poets of Japan write only of a shiver of a tree or a flower, of a single isolated aspect of nature, that means that they are singing of Infinity from its accidental revelation.

The poetical attitude of Wordsworth was anarchical when, singing of the small celandine, daisy, and daffodils, he gave even a little natural phenomenon a great sense of dignity by making it a centre of the universe, and broke the stupid sense of proportion by looking on things without discrimination ; he was pantheistic, like nearly all Japanese poets and painters, because he was never troubled by any intellectual differentiation, and his clear and guiltless eyes went straight into the simplicity that joined the universe and himself into one. His poetical sensibility was very true and plain, and he gained a real sense of the depth of space, the amplitude of time, and the circle of the universal law, and made his life's exigency a new turn of rhythm. I am glad to think of Wordsworth as the first Easterner of English literature. If the Japanese poets teach the western poets anything, it is how to return to the most important feature of poetry after clearing away all the debris of literature ; their expression is simple, therefore mysterious in many respects; as it is mysterious it is vivid and fresh. You must have a sense of adoration that comes only from poetical concentration.

The followers of poetry in the imperishable raiment of silence sit before the inextinguishable lamp of adoration, by whose light they seek the road of emancipation. The house east of the forests, west of the hills, is dark without, luminous within, clothed with the symbols of the beauties of spirits and of heavens,—a wonderful place where the adoration has for a thousand years gone unchanged.

In this magical house of Faith the real echo of the oldest song will vibrate with the newest wonder, and even a simple little thought once under the touch of imagination, grows more splendid then any art, more beautiful than life. It is never a question of the size of your song and your thought, but of adoration. We shall be at once brought back, if we are once admitted into this wonderful house, to the age of emotion and true love, where we speak only a few words of faith.

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STUDIES IN GOVERNMENT.

(*Party System*)

SIR A. P. PATRO, K.C.I.E.

I. INTRODUCTION.

ONE of the most serious problems of Government which the New Indian Constitution raises is the evolution of party system in India based on sound political principles and practical policies. The Government of India Act at every stage of development relies on Parliamentary method of Government as in Great Britain and trusts to the goodwill and statesmanship of India, for the various groups or parties being gradually moulded into a similar system as in the British Parliament but much suited to the conditions, economic and social, of this country. It is, therefore, useful for us to spend some time to study the problem of the future Government of the country from this point of view. A fundamental principle of the new constitution is that parties or people in India will work the new Government, defective and incomplete though the scheme is in some respects, with a view to obtain greater and higher responsibilities by experience and knowledge. This postulates no " rejection " of the scheme of Government. The scheme has its own inherent stability for carrying on Government. If those who are of "Reformist mentality " do sincerely take up the working of the new Constitution to the best advantage of the people, it will be a triumph for the Government of India Act. It will be therefore helpful for us to understand the problem of Government from the point of view of Party System.

2. BRITISH PARTY SYSTEM NOT PART OF CONSTITUTION OF STATUTE.

One of the significant features of Parliamentary Governments is that the Constitutions do not take into account the existence of Parties. That is so in British Parliamentary system. They are in most cases unknown to the Constitution, though they are indispensable to its effective operation. Parties in Politics are the result of representative and Parliamentary systems of Government. A modern state is built upon party system. The triumph of representative institutions in Great Britain is due to the genius of the people. Without parties there could be no means available to the people of enlisting popular decisions in such a way as to secure solutions capable of being interpreted as politically satisfactory. The selection of candidates to represent an area is undertaken by the party. The electorate chooses one who meets with general approval. The issue before the country at the time is put before them as far as they could comprehend its significance. Throughout the great struggle for political rights and freedom, from the date of the Reforms Act in England up to the conferment of Universal Franchise upon the people (Representation of the Peoples Act of 1928) parties played a great part in building up national life. At the beginning, Gladstone was leader of persons who were content with the Reform Act of 1832, as an extreme limit of popular Government and in last days he was the leader of the liberal-labour members who were the precursors of the Parliamentary Labour Party. Ireland presents an object lesson to India. She was the sport of Party system for thirty years before the Home Rule Act was enacted ; we know what it is to-day.

3. Flexibility of Party System.

The British Empire to-day has become the British Commonwealth of Nations ; the proletariat has become enfranchised and thoroughly conscious of its own powerful position in the politics of the country. The Great War levelled down class distinctions and made the British ‘ better citizens of the world.’ The adjustments effected are most marvellous. The Nation has always had a certain inherent balance and stability that stand in good stead in times of rapid change. For example, the general Labour strike of 1926 and the Coal strike of 1935 were conducted with least pain and damage.

4. Decline of the Liberals in England.

Lessons from the experience of one country when applied to the conditions in another are often unreliable and I will not go into the long history of development of Party Government in England nor of in 1914, socialists rose to power; many of the liberals who were owners of property joined the Conservatives and others joined the Socialists, while yet a staunch batch of liberals are divided among themselves. Ramsay Muir recently observed, " Those days of ease at Zion have gone by. The country has to be reconverted. Old liberal faith has assumed strange forms and old battle cries have become effete. Conservatives have become liberal although not changing their name. Many conservative leaders are more like the liberals of Gladstonian days than are modern liberals who bear a marked resemblance to socialists." One great national safety in Britain is that the major party in British Parliament would agree to accept each other's legislation since neither alter the essentials outlined of that social economic system in which the interests of both are involved; thus continuity in the Government of the country is insured. Parliamentary system in England is adapting itself to new surroundings.

5. Tendency to legislate by Executive Authority within Limitations.

The Cabinet Government with Ministers responsible to the Parliament and the country is becoming more pronounced and the authority of the Executive is growing supreme over Parliament though limited to the programme laid before it. The Party system has reduced independent thought to a minimum among the members and Parliament records what the Party executive proposed for legislative sanction. A great deal of preliminary work is done by the Party Executive.. The " Orders in Council " are in point in this connection. They are virtually Legislation by Executive Authority of Parliament. The exercise of the executive authority no doubt conforms to the general rules laid down by the Parliament. In the modern democratic state it is impossible to keep the distinction between the two. For instance, the Defence of the Realm Act shows that a powerful executive may carry out a legislation, that fundamental liberties may be overridden by the executive discretion. The tyranny of the majority rule must have a limit. In India this forms a special warning to the Legislatures and Parties. Even in England we notice strong public feeling that the representative democracy has led the country into a difficult situation. The reasons alleged are (1) that the best men do not enter into political life, (2) that it has become dangerous to enfranchise the entire masses, (3) that the method of voting is not logical, (4) that *Parties subordinate the national to functional interests*, (5) that there is too much Government or too little and (6) that the people of better experience and ability are ignored in the manoeverings of groups and parties. I will not pause to examine each of these causes. These are more apparent in the French system which makes the Government unstable and more so it will be a menace to India unless proper precaution is taken in the rules to be framed under the new Constitution for the stability of Government. Very much depends upon the nature of the constituencies in our country.

6. MAIN POINTS OF PARLIAMENTARISM.

We must remember that the main points relating to Parliamentarism are (1) representation of the people, (2) enunciation and defence of political rights and liberties of the people, (3) law-making, and (4) formation of stable and authoritative Government. The people's representatives conform to certain principles and policy and the people's opinions are coloured by their views on national and local politics. I will not discuss the Rules of Franchise and their operation but accepting that a certain individual is returned by a constituency the local organisation determines the particular views to be represented and all those who think alike are grouped together and form a political group or party. The candidate is responsible to the constituency and to the party organisation. At a general election in India each candidate may declare to the constituency the political and social policies he is going to work in the legislature if he were returned by the constituency and the issues before the country with which he is going to identify himself. Party system is in a nebulous state in several Provinces and in order to focus the views of the country on any issue it is essential this preliminary condition should be encouraged. The so-called independents or opportunist groups should not be allowed facilities to jump into any winning side, nor should there be unhealthy coalition of groups or parties. There should be a clear-cut path in public life, and no equivocation in the political creed of parties. There has been much intrigue and dominant influence of one particular class and much "running with the hare and hunting with the hounds." This must go.

7. BRITISH EXAMPLE OF FORMING CABINETS.

In order to defend the rights of the people and to expound their duties as citizens, men of courage and political faith are required. The British example is the best. The average member of the British Cabinet has been tried and experienced over a long period in public life. " He has the ' feel ' of his task long before he comes to the task, he has spent his earlier career in contact with the operations he is now to direct ; " otherwise confusion and unrest would prevail in the administration of the state. We need not search for illustrations. If parties are not formed on national policies such results would be inevitable. While one would emphasise and be prepared to agree to the principle of communal justice being done in India in the services, this is a matter of procedure and adjustment ; on all fundamental rights of the people they should unite together to defend their general rights. This is of vital importance if Swaraj is to be achieved by us: *party groupings should not assume a class character but based on national issues.* It seems to me no useful purpose will be served in discussing " Coalitions."

8. ALTERNATE PARTY READY TO ACCEPT OFFICE.

The formation of stable and authoritative Government being essential to the progress of the country, there must always be a party or group of persons ready to take up the place of the party which has lost confidence of the country and of its legislatures and must be willing to carry on King's Government of the country. The unhappy examples of French system should be avoided.

9. INDIAN SCHEME.

The New Scheme foreshadows several groups in the Legislatures. It trusts to the statesmanship of leaders to avoid conflicts.

These groups should not be allowed to be isolated and communalistic in their outlook. Unless the members of the House are held responsible to the country and the public, it will be like the French system where the Electorate agency returns a candidate but after election he is said to be no longer responsible to the constituency ; he would find a party for himself in which he could find any assistance for the advancement of the interests of his constituency or of himself. There are five or seven parties in the French Chamber, hence the unstability and uncertainty of the Ministry. The Member is elected not as a delegate but as a representative to do his best in the light of his intelligence and conscience.

10. Party Organisation in the Country.

Analogies are not always appropriate nor do they throw much light on Indian problems. It is said that in India there could be only one party, *viz.*, the Peoples' Party opposing the Government, and it is plausibly argued that the fundamental aim and object of every Hindu, Mussalman and Christian, is to obtain " Swaraj," hence union is inevitable and there cannot be more than one party opposing the Government. The obvious reply is that there will be an end of " official " Government in the Provinces and Swaraj will be established in the Provinces. Government by Indians and opposition by Indians must inevitably be formed. Otherwise the Reforms will fall. The differences between Congress and other groups are fundamental in the means and methods proposed for attaining Swaraj. Their political programmes differ. It follows that there should be constitutionalist parties in the provinces as distinct from the Congress. The superiority of a two-party system cannot be overestimated. There is no use of making a pretence of a political party without substantial organizations being formed in the district, without which it would be misleading to the people and would be a misnomer to claim party system. We must face facts and the Minority problem. The main difference between the major communities seems to be in the weightage protection given to a majority community. Polilical sagacity and foresight require us to carry on with tact and statesmanship the solution already furnished when we could not settle it ourselves, however unfair it may seem to be on the face of it. It is acknowledged that the Mussalmans had been more united and showed greater political sense and judgment than the Hindus in the matter. The need of the hour is that public men should show the courage of their conviction. The formation of party caucus and factions in the sphere of Local self-government and in the administration of Diarchy is to be deplored.

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11. NATION DEMANDS ECONOMIC AND AGRICULTURAL PROSPERITY.

I would, in concluding, refer to the prospects of the country under the New Act. The provisions therein are not satisfactory from our point of view. A great trust is imposed upon the country. Parties should be formed on the basis of common political principles. Then prospects of earlier alteration will be brighter. The adaptability of the people to the new political condition depends upon the influence of Leaders: it would require the experience, wisdom and courage of a practical politician to work the scheme in spite of safeguards and restrictions. The nation demands economic prosperity, development of cottage industries, agricultural improvement and universal free and compulsory education. The party in power could prepare a practical programme and carry on work for the social and economic emancipation of the people. There is therefore a pressing need for well-organised parties based on fair and clean politics with consistency in aim accompanied by vital changes in purpose and in composition. There should essentially be co-ordination of knowledge and experience of persons during this important formative period. It is hoped that the present economic conditions of the country will become more prosperous and true democratic influences will pervade the social and political forms of organisation in the country. For, to my mind, the struggle and unrest is more economic than political.

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THE USE OF HEALTH FILMS IN SCHOOLS[1]

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THE importance of the motion picture in education and the increasing use of health films in Indian schools make it seem worthwhile to devote one lecture to this topic.

We should, at the outset, recognize two types of school films, which we may call, for want of better names, the *auditorium film* and the *classroom film*. By the former we mean a type of motion picture which may be shown most advantageously to the whole school at once. It is informational but the amount of detailed instruction is limited. The few facts presented may be very important but the film carries its own story, for the most part, and it is not necessary for the pupil to be studying the particular topic in class in order to get the full benefit from the picture.

Such films in the health field are commonly concerned with conviction and with attitudes more than with knowledge. These may be dramatic or story films. It is difficult, however, to meet the high standard of quality set by the commercial producers of entertainment films. In consequence the inexpensive dramatic film for health teaching suffers by comparison and, unless the film is produced locally, it is likely to reflect many customs strange to the child. The more successful type of auditorium picture is the filming of an actual and worthwhile situation or experience, such as Admiral Bird's trip to the South Pole or carefully selected travel scenes.

We shall illustrate this type of film by "Food and Growth" which shows an actual study, carried out by school children in the feeding of white rats. Its primary purpose is to show the value of milk as a food, and it presents realistic evidence in interesting form to pupils or persons of any age.[2]

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[1] Sixth of a series of Readership Lectures delivered in this University.

[2] The three films used to illustrate this lecture were selected from a set of about forty motion pictures produced by Eastman Kodak Company with the co-operation of the Department of Biology and Public Health of the Massachusetts Institute of Technology under the direction of the writer. Specific comments on the individual pictures are omitted here.

The second type of picture, the classroom film, presents detailed and specific facts with respect to some particular topic in the course of study. Such films in the field of health deal with some phase of physiology, sanitation or hygiene. Physiology films have been produced dealing with such subjects as digestion, circulation, blood, breathing, skin, muscles, and body framework. Sanitation films deal with such subjects as bacteria, water supply, and sewage disposal. Hygiene films have been prepared for instruction concerning tuberculosis, diphtheria, posture, the care of the teeth, first aid, and home nursing. They are prepared for classroom use with students who are seeking specific information. They motivate health behavior by showing how and why things should be done, not by showing what happens to persons who do or do not follow hygienic practices.

We shall use the film "Diphtheria" this evening to illustrate the motion pictures prepared for the secondary school level. These films are made with the same scientific accuracy as are the medical films. Each picture was produced under the direction of a health educator who had the advice and assistance of one or more nationally known experts in the subject under consideration. They may, therefore, be used like laboratory or other visual material in training students to develop powers of accurate, scientific observation. To stimulate such observation, the instructor usually gives the class a series of questions before showing the film, in order that students may be on the watch for all pertinent details.

A teacher's guide accompanies each film, giving details concerning each scene and additional teaching material for the use of the instructor. The film may be stopped at any time, leaving a still picture on the screen for class discussion. This means that each film represents a long series of still pictures as well as a motion picture. For example, the motion picture of the heart in action may be stopped on the screen to discuss structure. The animated diagram showing the movement of blood through the heart and the action of valves may be stopped on the screen while the students are asked to describe what has just taken place and what the next heart movement will be.

These films contain few titles, because words take space and it is preferable that the film should be filled with visual material, especially since teacher comments and class discussion are expected. Furthermore, the films are valuable in developing vocabulary, because they leave the student in possession of definite knowledge that demands new words for expression. It is certainly more valuable to have the student in the position of seeking words with which to express an idea than to have him in possession of words which are not associated with a definite concept.

This point is particularly important in teaching physiology because it is extremely difficult to give the pupil a clear concept of structures and functions through verbal descriptions. And after all it is not of great value for the child to remember words and memorize phrases without really understanding their significance. Too often our verbal instruction and the reading of a text leave the pupil in the unhappy condition of the man who said he had read Einstein and understood all of the words but none of the sentences. Several teachers in India have told me that a film has done more to clarify a subject than two or three days of study could have accomplished. In fact the pupil learns some things from films which he cannot learn from reading.

Motion pictures present processes, activities taking place, things in action. They bring to the classroom happenings in other parts of the world. They are often more instructional than field trips because they present only the things the student should see and do not confuse him with unimportant details. They are certainly more convenient and less expensive than field trips. They present complicated laboratory demonstrations that are too difficult to arrange for the lecture period. The 'eye' of the camera can be at the most desirable place, and thus, when the picture is projected, the whole class sees the demonstration from a 'close-up' view which is better than that obtained by any one student in the amphitheatre.

Slow motion analyzes rapid movement; stop motion speeds up an activity, like the growth of bacteria, which is too slow to watch through the microscope. Animated diagrams show things the class cannot actually see, as in a picture of stomach contractions made from fluoroscopic studies. Diagrammatic films may even show processes that are not visible, as the exchange of gases or dissolved substances between the blood and the tissue cells.

Each film is separated into units of instruction, so that it is easy for the instructor to use part of a reel instead of the whole reel at a single exercise if it is more profitable to confine the exercise to a single topic. It would be ideal to use each film on succeeding class periods and to base the discussion and instruction upon the visual material.

However, the film is not usually available continuously and in that case it is usually best to show the film at the end of the study of the topic for purposes of clarification and review. In this way full advantage may be taken of the large amount of teaching material contained in each picture.

Motion pictures, like all visual material, are adapted to a wide difference in age level. Each film may be said to have a lower age limit but not an upper age limit. In other words most health films cannot be used advantageously until the pupil has begun to study the particular topic; but there is no age level beyond which the picture becomes uninstructive and uninteresting. With suitable explanation and introduction some of these films have been used successfully with University students and medical students.

The reason for this lies in the scientific accuracy of the films and in the fact that the photograph of a structure or a process is inclusive in the amount of information it carries. The broader the knowledge of the student the more he sees in the film. A picture of the Taj Mahal shows to the little child merely a beautiful building which he learns to recognize ; but to the architect the same picture furnishes the material for hours of study in design and construction. Similarly a physiological process which seems simple to the child is full of interest and deeper significance to the physiologist and the physician.

The film " Fruits and Vegetables " which we are showing this evening is used to illustrate a type of picture for young children from six to eight years of age. Two sets of four short subjects each have been produced,—one on good foods and the other on cleanliness. Each picture is only five to eight minutes in length. It shows interesting animals following certain habits of eating or keeping clean and then it shows attractive children carrying out properly the analogous health practices.

These pictures thus combine nature study and health. They should not, however, be shown as mere entertainment for the child. Seeing these things in the film is just as real an experience as seeing the animals in the zoo or seeing the health habits demonstrated. The actions seen should be made the basis of practice in self-expression through recounting the scenes. The children may pantomime, imitate or dramatize what they have seen. New words may be learned and written. Animals may be roughly drawn. Health rules may be formulated. In this way the motion picture is used to bring a new and interesting experience to the children which becomes the basis of instruction for several days.

The motion picture can in no way supplant the classroom teacher. It is merely a tool to enable him to teach more effectively. He needs to know what is in the film and to make the same sort of preparation and plan for its use that he would make for the use of a model or a classroom demonstration.

SIDE-LIGHTS ON THE CALCUTTA MUNICIPAL ELECTIONS, 1936.[1]

BY NARESH CHANDRA ROY, M.A. PH.D.

DURING the election times, rumours of corruption are persistently afloat. It is given out that votes are being actually purchased at a particular rate. But on proper enquiry it is found that such rumours are in many instances baseless. It is true that some adventurers approach the candidates with the story that they happen to exercise considerable influence over a body of voters and may persuade them to vote in their favour provided a certain sum of money is spent for their delectation. It is not unoften that the credulous candidates (most candidates become credulous) allow themselves to be duped and pay them the money they have demanded. It goes without saying that this money is pocketed by these adventurers without of course supplying the promised votes. In some other cases genuinely influential but not very scrupulous men promise the votes of a good group of rate-payers, but only in consideration of some money payment. The candidates sometimes may pay these men the amount and ultimately may get the votes as well. But they are not to conclude that these votes have really been purchased. Actually the rate-payers have cast their votes on no financial consideration. The money in fact has not reached them at all. It has gone entirely into the pocket of the intermediaries. So the actual corruption among the rate-payers themselves is very much exaggerated. It is not really appreciable. It is doubtful if the percentage of voters open to illegal gratification will exceed two or three. Even this small percentage includes the prostitute voters who are known to vote generally for money. It is time that the franchise law is changed and these people are deprived of their right to vote. The very fact that they are engaged in a shameful profession like this should create the presumption that they do not attach sufficient importance to honesty, independence and other virtues which a voter should be expected to possess. If the prostitutes are withdrawn from the list of voters, the corruption among the latter will be reduced further.

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[1] Continued from our previous issue.

But while corruption among the rate-payers is small and in some of the wards negligible, corruption in other forms has become an invariable concomitant of the municipal elections in this city. Personation, for example, is rampant. In the recent elections it is said to have been practised with impunity and attracted attention. Every candidate is entitled to have an agent of his own in the polling booth. It is for these agents to see that personation does not take place. But if they are to discharge this duty faithfully, they must know by face all the voters of the locality for which votes are recorded in their booth An agent must also definitely know the deaths that have taken place in the area after the electoral roll has been prepared. But such knowledge is, as a matter of course, absent in most of the polling agents. They have to depend usually for such knowledge upon the remarks which are inscribed on the roll that they keep open before them. Now a gentleman enters the booth and calls for his ballot paper. A polling agent looks at him and his suspicion is aroused. He has a faint recollection that the gentleman whose ballot paper he demands differs widely from him in appearance. He consults the roll and finds entered there that the real gentleman is too ill to come to the booth. He therefore challenges rather confidently his right to vote. The presiding officer now asks for his name and the number of his house. He answers these queries correctly and straightforwardly. All the same however the agent, sure of his case, declares him to be personating the real voter. But the gentleman does not look nervous and firmly stands the ground. The polling agent of the other candidate meanwhile comes to his rescue and identifies him as the real voter. The presiding officer now calls upon the first polling agent to declare in writing that the gentleman is really personating somebody else. But from this he naturally shrinks. He cannot be absolutely sure of his own memory or of the veracity of the remarks recorded in his roll. He therefore withdraws his objection and the gentleman records his vote triumphantly and goes away with a look of scorn at the polling agent. There is however no doubt about it that he was a personator. In fact when the personator is an intelligent man of nerve, very little can be done against false voting. In some cases of course when confronted with the categoric declaration that he is not the man whose vote he wants to exercise, the personator fights shy and gives way. Prosecution and conviction in some such instances may act as a healthy check. But in any event false voting of such character is not likely to disappear until personation is really regarded as a sin by the people in general and the candidates themselves in particular. At present however it is taken more or less as a part of the normal game. Young men generally who are accustomed in their colleges to a practice known as 'proxy,' do not think that false voting is really a crime against the law and a sin against our moral code. They are rather found to lionise the man who has the nerve and courage to record somebody else's vote.

This impersonation which is practised in at least five per cent. of the men's votes is carried on a far more wide scale in the booths for the female voters and has in fact made a mockery of the women franchise. In pre-war days women frachise was outside practical politics in this country. Any proposal like this would have been received with derision. The Southborough Committee which was appointed in 1919 to make recommendations on the question of franchise under the constitutional reforms proposed by Mr. Montagu and Lord Chelmsford, set its face definitely against women enjoying this privilege.[1] Sir Surendra Nath Banerjea who was a member of this Committee explained subsequently that he objected to women franchise at the time only on the ground that it might range the orthodox people against the reforms. But although the Franchise Committee refused to recommend women franchise, the Joint Select Committee to which the Government of India Bill was referred thought some modification to be necessary in this matter. It was of opinion that the door should not be violently banged against the entry of women into the polling booth. It should be kept open. Accordingly it recommended that the question whether women would or would not be admitted to franchise should be left to the newly elected legislative councils of each province to settle by resolution.

In 1921 the new legislative council was constituted in this province and on the 1st September of that year, a resolution was introduced by Mr. S. M. Bose for admitting women to franchise in this Presidency. It gave rise to a most acrimonious debate in the House. It was enthusiastically supported by some and vehemently assailed by others. Those who spoke against the resolution were definitely of opinion that the social conditions of the province were too unfavourable for the admission of women to vote. Mr. Bose who sponsored the resolution could not rebut this argument. He knew full well that the

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[1] Report, para. 8.

CALCUTTA CENTRAL LIBRARY.

purdah system was yet largely prevalent in the province. Illiteracy was far more appalling among women than among men. The interests of women outside their home were practically nil. But he wanted vote for women not that they were already in a position to exercise it properly but that it might gradually change the social atmosphere and better the position of women. He pinned all his faith to the educative and ameliorative effects of the vote. He thought " it is the vote that can create a demand for literacy and can give the enlightenment that is badly needed. The vote itself will have a very great educative value..." [1] The resolution however was lost by 56 to 37.

After this defeat Sir Surendra Nath Banerjea who had voted in favour of the resolution did not think it worthwhile to incorporate in his Calcutta Municipal Bill, which he introduced two months later in November 1921, any provision for women franchise. But when this Bill was referred to the Calcutta Corporation for opinion, it suggested that such a provision should be included in it. Accordingly the Select Committee which improved the Bill embodied in it a provision for enfranchising women. Early in 1923 when the Council came to consider this question, there was again a vehement opposition to the principle of admitting women to vote. Many of the members were of opinion that the arguments on the strength of which the House had rejected the proposal for all Bengal were valid with equal force in the case of Calcutta as well. But Sir Surendra Nath Banerjea, the Minister in charge of the Bill, brushed aside this opposition. He observed that vote was the inalienable right of every person. It was not necessary that a person should have a special qualification to acquire this privilege. Secondly in Madras, Bombay and some other provinces franchise had been conferred upon women. So, he thought, it would be shameful for Bengal which had led the political thought of India so long to lag behind. Thirdly he was of opinion that there might not be any demand from the side of women for vote at the time. But that was no reason why they should be debarred from this privilege. There was little demand for the Medical College when it was first started in Calcutta in the middle thirties of the last century. It could not however be said that the college had not fulfilled a most useful function and rendered a yeoman's service to the community.[2]

But inspite of such ingenious support which the proposal elicited from the Minister, there was a tie when the House divided. The President of the Council now came to the rescue of the provision. His casting vote was recorded in its favour, and it became part of the statute.[1] It should be known that both Sir Evan Cotton, the President of the Council, and Lord Lytton, the Governor of the Province, were ardent in their suffragist sympathies. One of His Excellency's sisters was in the thick of the suffragist fight in England before the war. It should have been brought home to His Excellency and his Minister that the circumstances in India and Great Britain differed as poles asunder. The suffragist movement in England began with John Stuart Mill as its mouthpiece in the sixties of the 19th century. Women there were socially free, education among them was widely spread and otherwise the traditions were favourable for their admission to the right of voting. But all the same it was not till the passing of the Representation of the People Act in 1918 that women in England got the franchise. Here on the other hand there was undue precipitation and franchise was conferred upon women on grounds which were rather extraneous to the question.

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[1] Proceedings, Vol. IV, p. 314.

[2] Proceedings, Vol. XI, No. 2, pp. 213-14.

I have gone into the history of this subject at a disproportionate length only because of the knowledge which has dawned on others as well that it is this provision of the Calcutta Municipal Act, 1923, which has become a dismal failure, and which affects very adversely the prospects of those candidates who may refuse to deviate from strictly honest and straightforward methods of electoral campaign. Usually about ten to twelve per cent. of the total electoral strength in a ward consists of the women voters. In a two-member constituency their number comes up to six to seven hundred. In at least ninety cases out of every hundred they live behind the purdah and cannot be approached by the candidates themselves or by any of the male canvassers. It is necessary that women workers should be employed for such purpose. But such workers are usually not available. Respectable families have strong objections to their women members canvassing from house to house for votes. The number of school and college girls is every day on the increase no doubt and it may be expected that like the male students of these institutions they also should be free for such work. But traditions stand in the way. Their guardians are opposed in most cases to their moving about on such an errand. Sometimes the sitting councillors requisition the services in this field of the women teachers of the Corporation schools. But the other candidates are not in such a fortunate position. Besides these teachers being the employees of the Corporation should be strictly debarred from taking an active part in the work of canvassing the voters on behalf of particular candidates. It should be pointed out here that not merely the women teachers but the male employees of the municipality also are found on occasions participating in electoral campaigns. Some of the officers again occupy positions which are very favourable for influencing a large number of votes. Superintendents of the Municipal markets, for example, are in close and intimate touch with several hundred licence-holders and rate-payers and if they so desire they may substantially help their favourite candidates. It is time that the Corporation authorities issue a warning that any participation in the electoral campaigns will cost the employees dear. Any way the facts stand out that respectable women workers are very difficult to obtain for canvassing purposes. Some of the candidates are goaded to hire women of questionable antecedents and affiliations for the purpose. More scrupulous candidates however cannot resort to such a step and they happen to suffer in the competition as a consequence. Secondly, on the polling day quite a number of women workers is indispensable for the female booths where the male workers have no access. But as for canvassing, so for this purpose also, very few respectable women are found to volunteer their services.

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[1] *Ibid*, p. 216.

Next it should be known that the women voters are, in the vast majority of cases, definitely disinclined to go over to the booth and record the vote. Their nature is usually conservative and to attend the polling booth for voting purposes is a kind of adventure in which they are not usually inclined to indulge. They prefer refraining from the exercise of their franchise. But while the voters themselves refuse to participate in the election, some of the candidates out to win at any cost and by any means see to it that these votes are actually recorded and that in their favour. It has become common knowledge in Calcutta that women of ill fame are hired and carried to the booth for recording the votes while the real voters themselves either happen to be busy with their household duties or are taking their midday siesta. This is the secret of the high percentage of women votes actually recorded in the different wards. In one ward in the last election the percentage of male votes recorded was less than fifty but the percentage of woman votes cast was above seventy. Those who are uninitiated into the secrets will surely testify from such records to the fact that women in Calcutta are more alert and more conscious about their civic rights than men and that women franchise has been eminently successful. But those who have studied the secrets feel the tragedy that is being played every three years on the electoral stage in this city.

Those who made themselves responsible for the provision of women franchise so prematurely in 1923 took a singularly light view of the duties of the voters. They did not happen to think that they constituted the foundation upon which the democratic structure is reared. If the foundation is weak and rickety, the structure becomes unreliable. An American author once compared the voters in a democratic state to the carburettor in a motor car. The comparison is eminently true. The voters determine the direction and supply the propelling force to every democratic body. If they are not alert, strong and independent, the municipal administration is not likely to have these virtues. A stream can never rise above its source. It is easy to be at one with those who believe that women and men should have the same rights and privileges in society. But they should have them only under the same circumstances. Simply because a strong and alert young man jumps into a running omnibus, it will be impertinent to ask his shy, weak and veiled sister to follow him by the same method. She will stumble and fall and a tragedy will happen. If she is to jump, let her only do it after she has overcome her shyness, got over her physical weakness and torn her veil away. Sir Surendra Nath Banerjea and his colleagues who followed him to the same lobby in 1923 were ignorant of the fact that they were placing the cart before the horse. But actually it was this which they did. Vote is to follow and not precede the change in the social traditions of the province. The undue solicitude which they showed for doctrinaire rights of women is costing many candidates very dear now. Theodor Mommsen once wrote, "History has a nemesis for every sin—for an impotent craving after freedom, as well as for an injudicious generosity." No statement is truer.

If the elections are to be run fairly and independently, there should be another change in the existing practice. For every ward on the day of election there is one polling station for male and one for women voters. The station is divided into a number of booths. For every ward there is a Returning Officer and for every booth there is a presiding officer who is assisted by several (usually three) junior men. The presiding officers and their assistants work under the general control and supervision of the Returning Officers and all of them are appointed by and take orders from the Chief Executive Officer of the Corporation. All these gentlemen usually are Corporation employees. In the female booths of course outsiders have to be appointed as the Corporation has not many women employees who may be placed in responsible positions. Now the course of voting depends to a large extent upon the attitude of the officers who are in charge of the booths. The number of illiterate voters in every ward is considerable. It will be no overestimation if it is declared to be about eight per cent. Now the rule is that as such a voter cannot read the names which are printed on the ballot paper, the presiding officer is to accompany him to the closet where the voters have to go for marking the ballot paper and point out to him the name or names against which he wants to put the cross. This arrangement lends itself easily to the popular suspicion that in many cases these illiterate voters are misled by some of the gentlemen in charge of the booths. It is persistently rumoured that many of them are in collusion with some of the candidates, especially if they are sitting councillors, and are interested in their return to the Corporation Council. An illiterate voter may desire to put the cross against a certain name. The officer however may point out to him instead the name of his favourite. The voter, unsuspecting and unsophisticated, puts the cross accordingly and thereby votes for the wrong man. Things like this are said to happen in a large percentage of illiterate cases, and not infrequently they turn the scale.

This year the Chief Executive Officer, possibly informed of the rumour that such foul play might be a feature of the election, came to the booths personally in the morning hours and issued verbal instructions to the presiding officers that they must take one of their assistants along with them when they entered the closet to help an illiterate voter. Obviously the instruction was intended to place a check upon the vagaries which the presiding officers might commit in this respect. In the presence of the assistants they might not dare to suggest the false name. But it is doubtful if the new procedure dictated by the Chief Executive Officer made any difference in the situation. The presiding officer and his assistants are birds of the same feather. Hardly ever they are expected to differ from each other. Their interests are too identical in fact to make for any difference of opinion. If therefore under the old system there were vagaries of the type referred to above, it is unlikely that the situation improved under the new. It is very difficult to say no doubt if the officers in charge of the booths resort to such tactics at all in favour of the candidates in whose return to the Corporation they are interested. It may be a mere rumour. But as this rumour is persistent, in the interests of fair play and straightforwardness in our civic life, a change in the procedure of recording illiterate votes is urgently called for. If no other better method can be suggested by the Government, it should be wise to give up the idea of secret ballot in case of such votes. The illiterate voters may be allowed to mark the cross in the presence not only of the presiding officer but also in that of the polling agents. In Calcutta simply because a voter is illiterate, there should be no presumption that he is under obligations to any rich and influential man. In the districts, ordinary people may be under the control of the zemindar or the money-lender and in case the vote is open and he does not vote according to the dictates of such a zemindar or money-lender, he may have to face trouble. Secret voting there is on this score urgently necessary. But in Calcutta usually the illiterate voters are independent shopkeepers, or licence-holders and are not under serious obligations to any person. So open ballot need not affect the course of their voting very much.

Although this article is concerned primarily with the election of the councillors, it will not be out of place to refer to the aldermanic election as well. With the election of the five aldermen alone, the City Council gets the full quota of its membership. It is therefore good that this paper is concluded by a paragraph on this subject. Sir Surendra Nath Banerjea modelled the new constitution of the Calcutta Municipality, as far as possible on the constitution of the British municipalities. The principle of having several aldermen on the municipal council was, as he admitted,[1] borrowed from English practice. Of course there was no special reason why he should follow English precedent in this respect. If it was a very successful feature of the city government of Great Britain, it might have been copied for Calcutta. But few writers on English local government are enthusiastic about this portion of the membership of the city councils. As early as 1895 Albert Shaw, a distinguished American publicist, gave it out as his opinion after careful examination of the municipal administration of the country that the aldermanic custom was not positively objectionable in practice. But it had none of the advantages which were once anticipated of it. It was in fact "as needless as a fifth wheel." [1] A feature of the local government which could evoke such a neutral, if not hostile, opinion need not have been borrowed for introduction in Calcutta.

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[1] A Nation in Making, p. 364.

Sir Surendra Nath Banerjea however had an ideal of his own in view when he embodied the aldermanic provision in the Calcutta Municipal Act. In introducing the Bill in the Bengal Legislative Council on the 22nd November, 1921, he observed "There must always be, in a community, men who by their temperament and the habits of a life-time would be unwilling to face the troubles and the risks of a popular election, but whose presence in the Corporation would enhance its dignity and whose counsels would add to its deliberative strength." Such men, he thought, could be brought to the city council only " by a system of co-option by a limited and select constituency." [2] It was with this purpose and ideal before him that he provided for the aldermanic election. Four years later in his reminiscences he definitely mentioned some names he had really in view when he had spoken in favour of the aldermanic system. He referred to men like Sir Jagadish Bose and Dr. Rabindra Nath Tagore.[3] It was because of the fact that he was eager to bring such men into the hall of the city council that he refused to accept the suggestion of the Corporation that those alone should be eligible for election as aldermen, who had experience as councillors to their credit.

Every one in Calcutta who has followed the civic affairs with a modicum of intelligence knows full well how far the ideal of Sir Surendra Nath has been fulfilled in this matter during the twelve years that the new Act has been in operation. It should be mentioned that of the five persons chosen recently as aldermen two had fought the election this year as candidates for councillorship, and had been rejected by the rate-payers. We need not take into consideration the fact that one of them fought the popular election on one ticket and sought the support of the councillors for aldermanic election several days later on another. It is not in his capacity for changing colours or in the philosophy of convenience to which he has pinned his faith that we are interested. What however is of importance to us is that two persons who were not thought worthy of being elected as councillors by the rate-payers were installed as aldermen. Surely if the body of Sir Surendra Nath Banerjea were not reduced to ashes, it would have turned in its grave.

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[1] Municipal Gevernment in Great Britain, p. 57.
[2] Proceedings, Vol. V, p. 126.
[3] P. 364.

RELEASE

(To N.)

Viola Irene Couper

New York

Give back the ashes, Man ;
Be done.
Let wind and winter
Bring the sun.

Disunite yourself from the past
That, thralling you,
Makes Then the ever-Now
In which again—and yet again
Your Self is forged with the harlot's,
Two bodies into one.

Love that might have lifted the creature free
May yet redeem her.
So disremember
Your right to weep ;
And sacrifice
Your part in the transgression.

Unchain her !
Let her have had your love, without regret.
Tie her not to the wicked moment
Of her volcanic dissolution,
But let her go
And expiate, in freedom.

In gracious pity, then,
Your Self, unshamed, shall flame anew ;
Reborn, from
Desolation.

THE ELUSIVE OPTIMUM.[1]

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THE phenomenal increase of population in India during the last decade is the most important problem that is facing the people of India on the one hand and the future Federal Government on the other. The population question is always with us and it will always be with us for all time to come. There has been a considerable shifting of views and visions on this question within recent years. The Great War has considerably changed the angle of vision and the shifts of emphasis have been profound.

In India, apart from the question of food supply, the rapid growth of population is creating the most difficult communal and political problem in the country. Our population plan is now, to some extent, moulded by political and communal purposes behind it. Caste and religion have now assumed a new importance as they are now the determining factors in political representation and power in the administration of the country.

The problem of numbers which was formerly national has now become international. So far as food supply is concerned, a country need not now depend on its own resources. It can easily draw on other countries. Conversely, population growth in other countries can now equally be a menace to any country by depleting its own supplies. The Industrial Revolution on the one hand and the revolution in the means of transport on the other have added enormously to the effective food-power of India by more quick and better distribution. Every mile of railway built in any part of the world adds to the efficiency of the total food supplies of the world. Under these circumstances, a purely national or compartmental treatment of the population problem is bound to be futile. The problem is greatly complicated by the colour bar, race prejudices, racial and political segregations and the ethics of Imperialism—like Italy in Abyssinia—and these factors impede the even or marginal distribution of population on the surface of the earth by artificial and political barriers created between man and man.

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[1] Paper contributed to the First Indian Population Conference, Lucknow, February, 1936.

In India, we have little information regarding the early history of our population growth. Conditions of life before British rule were hard enough and nature "red in tooth and claw" often operated in her own ways to restore the broken balance between man and his food supply. Wars, invasions, famines, pestilence, internal insecurity and political disorders, floods and cyclones, earthquakes—all these methods of Nature operated at frequent intervals and kept population within the means of subsistence. In addition to these natural methods, the people themselves evolved other ways of keeping the population in check. Infanticide, abortion and prohibition of widow re-marriage were fairly universal in the old days but the actual extent of the first two could not be definitely known.

Our first Census was taken in 1865 but it was neither complete nor accurate. The next Census in 1872 was equally unsatisfactory. The first synchronous Census was taken in 1881 and it is only from that time that we have fairly complete and adequate materials for a scientific study of our populations. The most remarkable fact relating to our population growth is the way in which the old methods of population control have in some cases lost their force or—in other cases—shifted their emphasis. The old terrors have ceased to exist in many cases and, no wonder, population has steadily increased. Famine has been largely controlled by the rapid extension of railways and irrigation, the greater industrial development of the country, increased mobility of labour, development of scientific agriculture and co-operative credit and above all, by the famine relief organization—all of which have combined considerably to reduce the effective check to population through famines. From the beginning of the present century, India has been spared the repetition of any of those terrible famines which devastated India in the past centuries. Epidemics have been largely controlled through improved public health organizations though, unhappily, they are still far too active as checks to population growth. Periodic and severe waves of cholera, small-pox, plague, influenza, kala-azar still recur at frequent intervals. Col. Russell[1] has calculated our mortality figures as below :—

Cholera (1901-1930)	—10·75	millions in British India alone.
Plague (1896-1935)	—12·5	millions in the whole of India.
Influenza (1918-1919)	—14·0	do.

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[1] Indian Journal of Medical Research, Oct., 1935.

The influenza pandemic was really the Black Death of India. Malaria kills about a million people a year and it acts as a quadruple check on population by—

(*a*) actual deaths directly due to it,

(*b*) indirect deaths due to inter-current diseases which follow the lower resistance to disease and lower vitality,

(*c*) loss of earnings and therefore lower vitality, and

(*d*) lower fertility which follows a long-continued illness.

Thus malaria has a profound effect on population and helps to establish a lower effective birth-rate. It has decimated northern, central and western Bengal in recent years. The only part which is comparatively free from malaria is Eastern Bengal where the growth has been very rapid as shown below:—

	Population in millions in		Percentage of increase since 1872.
	1872.	1931.	
Western Bengal	7·6	8·6	13·7
Central ,,	8·2	10·1	25·0
Northern ,,	8·0	10·6	32·5
Eastern ,,	10·9	20·6	89·0

Bentley has pointed out that if the Eastern Bengal rate of growth had operated throughout Bengal then the population in 1931 would have been 15½ millions more than it was actually found to be.

Prohibition of widow re-marriage still operates throughout the country and this acts as an effective check on the growth of numbers. There are 8·3 millions of widows in India within the reproductive age (15 to 40). This is about 12 per cent. of the total number of women within that age group. The social ban against widow re-marriage is, however, gradually weakening due to the progress of education, greater female emancipation, greater economic necessity and the general weakening of religious influences in the modern age. Failure of rains—which was formerly a terror to the cultivator and which lowered vitality and therefore the birth-rate in a predominantly agricultural country—has now lost its force through the network of irrigation canals throughout the country. Migrations outside India have seriously declined due to political reasons and therefore the decline in emigration cannot connote a greater economic prosperity within the country. Infanticide has been suppressed and abortions are illegal and therefore rare, although it would be idle to pretend that both of them have ceased to exist. They exist no doubt, but certainly not on the past scale. Eugenics is still hardly known outside the cultured classes and sterilisation of the unfit is still a far-off dream. Life-long celibacy, prolonged abstention and self-restraint are gradually coming into vogue although it is impossible to exaggerate their difficulties in a country where a son is an aid to salvation. They are neither possible—except for a microscopic minority of the people—nor are they socially desirable. Postponement of marriage has grown rapidly as a new factor in population control and the age of marriage has greatly advanced for both males and females especially amongst the educated classes through whom it will filter down to the masses within one or two generations. The economic factor now operates with great force and the increasing struggle for existence is making intelligent parents careful. They now generally forego the pleasures of parenthood in the interest of their unborn children whom probably they cannot place well in life. Motherhood is the heritage of women but many educated women now forego their heritage in the interest of their unborn children whose misfortunes in life will break their hearts. In the daily careers of men round about us, no intelligent mother would like to see her child drop on the wayside. Rather than that, she would protect her unborn child from the hard struggles of modern competitive life. This, of course, applies to a very limited number of women in India. For the majority of them, new and chemical methods of birth-control are rapidly coming into use. These methods are already widely prevalent amongst the cultured and higher middle classes and their gradual filtration to the masses is only a question of time. These are new factors in our population growth which did not exist in the past but which we cannot possibly afford to ignore in the present. It would be idle to pretend that they do not exist. They now exercise a most important influence on our population growth.

THE OPTIMUM.

The concept of the optimum is hazy and undefined. It does not admit of an exact numerical definition. It is an elusive concept.

We seek to measure population by the optimum in the sense that population above the optimum is over-population and that below it is under-population. There is an optimum point in the population curve where there is the maximum of advantages in social conditions and the social results obtained are the best. On either side of the point—whether intra-optimum or extra-optimum—in under-population or over-population, the social conditions and results do not yield the maximum of advantages. By putting the concept in this way, we do not define the optimum. The concept of the optimum looks like a pure mirage. The economic optimum—like the economic holding—is an economist's abstraction. Unless we can clearly define our optimum, it would be difficult to apply our tests of over-population. The optimum depends on so many shifting factors like the standard of living, stages of agricultural and industrial organization and technique, habits, tastes and customs of the people, actual number of the people living in a country, its distribution of wealth, etc.—and some of these factors are incapable of precise valuation or exact definition. It varies from country to country and from time to time in the same country. The optimum again may be economic or biological and we must be clear about our meaning before we can use our data for scientifically precise conclusions.

Over-population therefore is a relative term. It is a relation between the actual population of a country and its means of production or trade. In order to understand clearly what over-population means it would be necessary to define each related term or element precisely. Population counts men as units but these units differ so widely—from a naked savage to a highly cultured aristocrat. It goes without saying that population-pressure would differ widely under these different heads. Let us analyse the related items of the optimum so far as India is concerned a little more closely. During the decade 1921-31, our population increased by 34 millions. We cannot certainly view this alarming increase with feelings of equanimity. India now beats even China whose population was recently estimated by Willcox [1] at 342 millions. The enormous increase in our population will have to be fed. Further, this heavy increase will exert its full economic effect—not immediately—but after a number of years when the infants born in the last decade will grow up. Our intercensal populations have grown as follows:—

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[1] International Migrations, Vol. II, 1931.

(Figures in millions.)

1881	... 253	1911	... 315
1891	... 287	1921	... 319
1901	... 294	1931	... 353

In the 30 years (1891-1921) population increased by 32 millions whereas in 10 years (1921-31) it increased by 34 millions.

Mr. J. T. Marten—Census Commissioner of 1921 [1]—estimated the normal decennial rate of increase at 8 per cent. provided it is reasonably free from famine and sickness and that the economic conditions are normal. The actual rates of increase varied as follows:—[2]

1872-81	... 23·2 p.c.	1911-21	... 1·2 p.c.
1881-91	... 13·2 ,,	1921-31	... 10·6 ,,
1891-1901	... 2·5 ,,	1881-1931	... 39·0 ,,
1901-1911	... 7·1 ,,		

On the basis of Marten's estimate and making allowance for the heavy mortality of 14 millions from the influenza pandemic of 1918-19—specially among persons of reproductive age—the increase in population in 1931 should have been less than the normal rate of 8 per cent. But actually it came to 10·6 per cent. giving an average density of 196 to the square mile. This increase of 10·6 per cent. in the last decade has caused considerable alarm. Dr. Hutton has warned the country against the likely consequences of this danger in no uncertain voice. India is now the most populous country in the whole world. She beats all and looks like unbeatable. Sir John Megaw [3] similarly warned the people of India that they must urgently face the facts and adopt remedial measures immediately. If we make allowance for additions of new territory and improvement in Census returns, the following figures [1] show the percentages of real increase in population :—

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[1] Paper read before Royal Society of Arts, March, 1925.

[2] The figure covered acquisitions of new areas and territories.—Paper, East India Association, 1934.

[3] Paper, East India Association, 1934.

1872-81	1·5 (*a*)	1901-11	6·4
1881-91	9·6	1911-21	1·2 (*b*
1891-1901	1·4 (*a*)	1921-31	10·6

(*a*) Effect of severe famine.

(*b*) Effect of the Influenza Pandemic, 1918-19.

It has been calculated by the Public Health Commissioner of India that our population in 1933 was about 370 millions. Both Col. Russell and Sir John Megaw have estimated that by 1941 our population may very likely shoot up to 400 millions.

In the face of these startling figures and calculations, the people of India cannot possibly let matters drift. With her terrible poverty and poor standard of living, an unchecked growth of population—at the alarming rate quoted above will bring about a violent economic and political revolution in the future. The poor must be fed when they cry for bread and if the bread is not available, the spectres of communism will be looming ahead in the political horizon of India. Hunger knows no law and gets no holiday and the empty cupboards in million homes will break out in dangerous forms of social unrest and political terrorism. The rationalisation of industries, the age of machinery, the mechanisation of the army—all these have greatly reduced the importance of numbers and every day more and more of human labour is being replaced and added to the number of the unemployed. What then would be the prospect of 16 infants that are born in India every minute at our present rate of growth ? It would indeed be very difficult to hazard an answer.

Let us apply some of the usual tests of population-growth to the conditions prevailing in India. The first test is clearly the test of national income. To any one who cares to see, the poverty of our masses would certainly appear striking and appalling. Various estimates have been made from time to time of the per capita national income in India. The following estimates—made at different times by different persons—vary widely. But inspite of the differences between them, the general level of incomes arrived at is undoubtedly very low:—

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[1] Actuarial Report, Census of India, 1931, Vol. I, Part 1, p. 143.

		Indian National Income per capita, per annum.	
		Rs.	A.
Naoroji, 1870	...	20	0
Lord Cromer, Barbour, 1882	...	27	0
Digby, 1898-9)	...	18	9
,, 1899-1900 (Famine year)	...	12	6
Lord Curzon, 1900	...	30	0
Atkinson, 1895	...	34	0
Official Estimate, 1911 [1]	...	50	0
Wadia and Joshi, 1913-14	...	44	5
Shah and Khambata, 1921-22	...	67	0
Shirras, 1929 [2]	...	111	0
Simon Commission, 1930	...	£ 8	

The estimates given above relate to different periods and are based on different methods of enquiry. The component elements in national income varied from estimate to estimate. Nor do they relate to the same area in every case. Further, they cannot be compared with each other without correlating them to changes in price levels. Some of them were based on insufficient data. Further, they take no account of the severe slump in prices since 1929. The Simon Commission pointed out [3] that the estimated increase in rupee-incomes in the later years cannot be accepted at its full value because the purchasing power of the rupee has fallen during the period by more than 100 per cent. There is no satisfactory index for the purchasing power of the rupee and therefore nominal incomes prove nothing until and unless they are converted into real incomes by correlating them with prices. At the most optimistic estimate, the Simon Commission put our per capita national income at £8 against £95 in Great Britain—and this estimate was made before the present crisis started. Wattal has

[1] The Hon. E. M. Cook, Council of State, 23rd Feb., 1921.

[2] Poverty and Kindred Economic Problems, p. 42.

[3] Indian Statutory Commission, Vol. I, p. 334.

calculated (1934) the difference in output between India and the U.S.A. in agriculture alone as follows:—

	Total agricultural population. (In millions.)	Total annual agricultural output. (In crores of rupees.)
		Rs.
U.S.A.	35	3,000
British India	190	1,200

All this shows a very poor level of national income in India. Besides, the mere figure of per capita national income will not give a correct picture unless we also consider how the income is distributed. Much depends on the system of distribution. The same total national income will produce different results—in misery or happiness--according as it is ill or well distributed.

With such a low national income, the standard of living must inevitably be low. With a kind climate, our masses have the most limited wants and the diet is very simple and inexpensive. It is true, the consumption of some imported luxuries has, to some extent, increased. But in a population of 352 millions a generally low standard of living can quite co-exist with limited luxuries. Prof. Fairchild's linear correlation between the four factors—*viz.*, the stage of arts in a community, its natural resources, standard of living and population shows that since land is limited, its exploitation is determined by the stage of arts in the community. For a definite value of these two factors there is a certain standard of living to which a specific population can attain and, if population increases, it can only increase at the expense of the standard of living.

The effect of a low standard of living on nutrition is obvious. Major-General Sir John Megaw found in 1932 that though the people got enough food to satisfy their hunger, yet chronic malnutrition prevailed in a large proportion of the population. His enquiry divided the people of India as below:—

Well-nourished	39 per cent.	
Poorly nourished	41 ,,	61 p.c.
Very badly nourished	20 ,,	

Thus 61 per cent. of the people of India, according to him, are poorly nourished—especially in the matter of high-grade proteins, fats and vitamins. Col. Russell also thinks[1] that the percentage of the under-nourished is substantially large in India. Megaw[2] calculated that the average quantity of milk consumed daily by each person in India was about 3½ ounces and of butter ⅓ oz. At the time of this survey, the number of people afflicted with rickets came to 2⅓ millions, tuberculosis, over two millions and leprosy, about a million. These figures tell their own tale. "Blessed are the poor for they shall inherit the Kingdom of Heaven." That is the only consolation for the Indian poor in the dim future. In the immediate present however, they only inherit on earth poverty, ill-health, disease and premature decay and death.

While it may not be quite correct to accept the figures given above at their face values, it cannot be denied that mal-nutrition is widespread in rural India and that with a further increase in population there is the prospect of a steady deterioration in the nutrition of the people. Millions of people are on the verge of starvation day after day. After all, quantity counts and we cannot live on vitamins alone. Millions do not get enough to keep them in health and comfort. The masses get even less than what the convicts do under the Jail Manual. Dr. C. A. Bentley, Director of Health in Bengal, in his report (1927-28) remarked that the peasantry in Bengal were largely taking to a dietary on which even rats could not live for more than 5 weeks. Their vitality is now so undermined that they cannot stand the infection of foul diseases.

Technical discourses on vitamins and food values however frighten the ordinary man. It would be a great advantage if elementary instruction or education in food-values—free from technicalities—can be easily imparted to the ordinary housewife as it will then put her on the right rails and help her to make the most of her limited resources for purposes of nutrition in her family.

Dr. Aykroyd, the Director of the Nutrition Laboratory at Conoor, has urged the immediate necessity of a detailed enquiry into the dietetic habits of the people in the different provinces and into the prevalence of food-deficiency diseases. The suggestion is very useful and, if carried out, it will undoubtedly yield valuable material for a new national policy in nutrition.

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[1] Indian Journal of Medical Research, Oct., 1935, p. 562.
[2] London School of Tropical Medicine, Dec., 1935.

As a consequence of the low standard of living and mal-nutrition in the country, the average expectation of life in India is very poor. As compared with other countries of the world, India stands lowest in the list as shown below:—

	Expectation of Life at Birth	
	Males.	Females.
Sweden	60·72	62·95
Germany	55·97	58·82
England and Wales	55·62	59·58
Japan	42·06	43·20
Russia	41·93	46·73
India	26·91	26·56

The Actuarial Report in the 1931 Census shows, however, that the average expectation of both male and female lives has slightly improved during the last decade for all ages. In 1911, the figures were 22·5 for males and 23·3 for females in India. A steady decline in the average expectation of life would show over-population in a country but on this count, at least, conditions in India are improving gradually.

The birth-rate in a country is a function of a large number of variables, *e.g.*, rainfall, climate, fertility of soil, sanitation, epidemics, standard of living, etc. Generally, a people with a low standard of living has a high fecundity. A high birth-rate and a high death-rate usually go together and thus the two together give a low survival rate. In the West, there is a steady decline in both birth and death rates during the last 50 years and birth-rate there is negatively correlated with wealth. The birth and death rates in India are shown below:—

Per mille.[1]

	Birth-rate.	Death-rate.		Birth-rate.	Death-rate.
1891	35	29	1928	37	26
1901-10	38	34	1929	36	26
1911-20	37	34	1930	36	27
1921-30	35	26	1931	35	25
1926	35	27	1932	34	22
1927	35	25	1933	34	22

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[1] Report, Public Health Commissioner.

During the last 50 years, the Indian birth-rate has not declined in any appreciable way. It is rather fairly steady or stationary inspite of improved registration of births. The Indian birth-rate stands in between the birth-rates in Europe and America. The Public Health Commissioner in India calculated that in 1933 there was an increase of 3½ millions in the population of British India alone. At this rate, our population will increase by 34 to 40 millions per decade. Death-rate has recently declined in India—since 1920—due chiefly to the better organization of public health and sanitation. But inspite of recent improvement, it is still fairly high. A substantial reduction in the death-rate can only come through an improvement in the standard of living. It will also come gradually as the facilities of modern medicine and surgery become more and more accessible. At present, it reaches only about 10 per cent. of the people. As this percentage grows, the death-rate will decline further. A high death-rate means a large wastage of life and inefficient social organization. It connotes a poor type of people with a low vitality and low survival rate. A low death-rate on the other hand would connote a better type of social organization. In India, we are moving in a vicious circle. Our population is rapidly expanding because our standard of living is low and our standard of living is deteriorating because our population is growing so fast.

The mean density in India in 1931 was 196 to the square mile against 177 in 1921. The actual density varies from 1 in Baluchistan to 2,000 per square mile in Cochin. The density rates vary widely from province to province as shown below:—

Delhi Province	... 1,110	N. W. F. P.	... 179
Bengal	... 646	Bombay	... 177
U. P.	... 456	Assam	... 157
Bihar and Orissa	... 454	C. P. and Berar	... 155
Madras	... 329	Burma	... 63
Punjab	... 238	Baluchisthan States	... 5

The density in India is lower than in some of the other countries, *e.g.*, Java records a density of 800 to the square mile, Belgium 686 and

England and Wales 685 against 196 in India. But density is a relative term depending on fertility, resources, etc. So that actual over-population may co-exist with any degree of density in the country.

The figures for infant mortality and maternal mortality in India are very high as compared with other countries of the world. Our infant mortality rate works out at 180 per 1000 against 59 per 1000 in England and Wales. Of the total infant mortality, 25 per cent. die in the first year of their lives against 10·7 in England and Wales. We have an annual death roll of nearly 1·75 millions amongst infants less than one year old. The maternal mortality rate in India is one of the highest in the world—being 24 per 1000 births against 4 in England. There are nearly 200,000 deaths of women in child-birth in India every year and a vast majority of these women are below 25. A tremendous economic waste is involved in futile child-births and in the terrible rate of infant and maternal mortality in India. Half the children born in India die before they are 5. What a regular massacre of the innocents day after day ! What does India gain by having so many babies every year if we cannot keep them alive? It would be much better to have fewer and better babies than a " devastating torrent of babies " who would not and could not survive.

(*To be contiuued*)

PRE-RAPHAELITISM AND CHRISTINA ROSSETTI.

NRIPENDRA NATH CHATTERJEE, M.A.

PROF. Raleigh in his account of the Pre-Raphaelite school in Chambers' *Cyclopaedia of English Literature,* thus speaks of Christina Rossetti:—"Though by the accidents of association Christina Rossetti was brought near to the group of poets and painters who started the Pre-Raphaelite movement, she belongs to no school, and holds a place by herself in English poetry."[1] As against this we have Prof. Elton's opinion: "Miss Rossetti, though never a member, kept closest of all to the original programme by virtue of her natural gift and instinct."[2] Prof. Cazamian says, "She belongs to a tradition, however; her poetry pulsates with the spirit of impassioned romanticism."[3] If we could think that Prof. Raleigh was only indicating the poetic individuality of Christina Rossetti as a devoted admirer of her art—and aspiration for belonging to a school means certain limitations—we could have passed by his opinion as a zealous compliment. But he seems to have been too definite, when he wrote this, for such a gracious surmise. His tone is fairly combative. He speaks of "accidents of association," and by that he wants us to keep it clearly in mind that the rather too familiar manner of dubbing Christina Rossetti a Pre-Raphaelite along with her brother, and of considering her literary output as an implicit carrying out of the Pre-Raphaelite poet, should be abandoned in the interests of truth. We are disposed to believe that Prof. Raleigh does not very much like 'the school,' the brotherhood in song as Keats would have called it. Prof. Elton's predilection for 'the school,' especially for the Pre-Raphaelite school, is far too well known; but he does not want us to understand that Christina Rossetti was a Pre-Raphaelite in the sense D. G. Rossetti,

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[1] Chambers' Cyclopaedia, Vol. III, p. 646.
[2] A Survey of English Literature, 1830-1870, Vol. II, p. 3.
[3] Cazamian, A History of English Literature, p. 381.

Morris and Burne-Jones were. His idea is this: Christina Rossetti was, not through any conscious intention or obligation or obedience to party creed, a genuine or real Pre-Raphaelite though uninitiated ; and this she was " by virtue of her natural gifts and instincts." The initiated members, the greater artists were a sort of lost leaders ; ' the original programme ' was either abandoned or seriously modified by them, as it certainly was. But here was an artist, thinks Prof. Elton, in the person of Christina Rossetti, who was mightily interested in the Pre-Raphaelite creed, who trusted it, and who, though uninitiated, made it her own " by virtue of her natural gift and instinct." She was indeed in the days of all-round betrayal, the lonely champion of a lost cause ; in other words she was the most genuine Pre-Raphaelite. It would not be very hard to prove that the 'original programme' Elton speaks of, was never intended to be followed, at least by D. G. Rossetti and those of his following; it was not indeed worth the paper it was written upon, and if Christina Rossetti was a Pre-Raphaelite in so far as she ' kept closest of all ' to the ' original programme,' she was no Pre-Raphaelite at all ! Prof. Cazamian's remark is not really so simple as it appears to be. What is indeed " the tradition of impassioned Romanticism ? " The most obvious answer would be "Pre-Raphaelitism." But by " impassioned Romanticism " we understand the Shelleyan aspirations, the Byronic self-expression as also Keatsean realisations of beauty ; and who would say that Wordsworth was not " impassioned ? " " Ay, impassioned to the heart's ecstatic core ? " In a word " impassioned Romanticism " may well comprehend the entire Romantic Movement, 1780-1830. And Christina Rossetti *does not* belong to this *group* of heterogeneous traditions; the Romantic Movement, 1780-1830, left not *one* tradition but *many*. We must understand that Prof. Cazamian had, at the back of his mind, that tradition of 'Escapistic Romanticism,' 'Renascene of Wonder' as it has been vaguely described, which comes down, curiously enough but truly enough, from Chatterton and Blake and the Horror-mongers, through Coleridge and Keats—Keats more than others—through Hood and Reynolds, through Tennyson, through D. G. Rossetti, Morris and Swinburne, the Pre-Raphaelites, the tradition which was to degenerate later into the morbid fancies and ' pale desires ' and unabashed eroticism of the decadent school. The simple meaning is of course that Christina Rossetti was a Pre-Raphaelite or as much a Pre-Raphaelite as D. G. Rossetti, Morris, and

Swinburne were, in so far as they all belonged to this tradition of "impassioned Romanticism."

A comparison of these estimates makes it clear that much confusion of thought prevails in, as the journalists say, "the highest circles" regarding the exact position of Christina Rossetti in relation to the Pre-Raphaelite school. It is the purpose of this essay to clear up Christina Rossetti's position as a Pre-Raphaelite as much as possible and thereby explain the Pre-Raphaelitism in poetry as much as possible.

I

Pre-Raphaelitism in literature is distinct in many ways from Pre-Raphaelitism in art. This is the first thing to be remembered. If we confuse the two, the disaster will be all-comprehensive. Some critics who are candid in the expression of their critical perception and who prefer the miseries of minute but true differentiation to the glory of confused generalisation, have noticed this distinction. Says Prof. Saintsbury, "Pre-Raphaelitism of poetry rather overlaps or coincides with, than directly resembles the Pre-Raphaelitism of art." Why it is so, he does not explain. For the explanation we must go to the Pre-Raphaelites themselves. They too were mightily confused about their mission, but they supply us with facts; and we can build on these facts.

Pre-Raphaelitism of art, *i.e.*, simply of the art of painting, was guided in the beginning by certain principles and followed certain methods. That Pre-Raphaelitism was a highly conscious and deliberate affair. It had its slogans, its heresies, make-believes and illusions. It even invited controversies. And when it failed, it had its belated revenge by writing a huge autobiography in which it wanted to prove what could never be proved. [1] It shocked the Academy by novel methods of painting, and in the *Germ* (1850), an ill-fated and short-lived veuture, it sought to enunciate its principles, The sub-title of the *Germ* was, "Thoughts towards Nature in Poetry, Literature, and Art." The first title suggested for the paper was simply, "Thoughts towards Nature," "a phrase," which, comments Mr. William Rossetti, the editor and official expositor of the movement, "though somewhat extra-peculiar, indicates, accurately enough the predominant conception of the Brotherhood that an artist, whether painter or writer, ought to be bent upon a direct study of Nature and harmonise with her manifestations." [1] Now the influence of Ruskin is very easily detected in this declaration. Ruskin, we know, gallantly defended the P. R. B. [2] Pre-Raphaelitism, to quote his words, " has but one principle, that of absolute, uncompromising truth in all that it does, obtained by working everything down to the most minute detail, from nature and nature only." Holman Hunt must be given the chief credit for this idea, as also the idea of " truth, simplicity and beauty." The Pre-Raphaelite painters kept to this pact hardly for a few years, Hunt throughout his career. But nothing could have been further than this ' Naturalism ' from D. G. Rossetti's natural inclination. He wanted the intense, the erratic, the unknown. Burne-Jones who came into the fold later cared very little for the " truth and simplicity " part of the Pre-Raphaelite pact. " He painted his ideal people," as a great critic says,[3] " and created a world of his own for them. He invested his subject with all the wealth of a fertile imagination, which made him unique among the painters of his generation." Indeed the detail which D. G. Rossetti, Burne-Jones and others used with so much intensity of effect was, in Mr. Binyon's phrase, " imagined detail." Holman Hunt, and in some respect Millais, stood for a tradition which had an intellectual attraction for the other Pre-Raphaelite painters, but in practice, most of them rejected it.

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[1] Holman Hunt, Pre-Raphaelitism and the Pre-Raphaelite Brotherhood, Vols. I and II.

The Pre-Raphaelites had another ideal which many critics have misunderstood. They the painters of the *Germ* coterie, opposed themselves, as Ruskin put it, as a body to the entire feeling of the Renaissance schools, and imbibed the earnestness, sincerity and devotional spirit of the Italian painters of the thirteenth and fourteenth centuries. Of this there could be no doubt. Ruskin believed it. But he added, " If their sympathies with the early artists led them into mediaevalism or Romanism, they will of course come to nothing." [4] Ruskin believed in national art and racial individuality. So did Holman Hunt. " Art as of old," wrote Hunt, " should stamp a nation's individuality, it should be the witness of its life to future generations." [1] But the works of D. G. Rossetti and his followers are marked by a delightful datelessness or a distinct mediaeval stamp. The sight at the house of Millais of the famous engravings of the frescoes of Gozzoli, Orcagna and others in the Campo Santo at Pisa, gave not only definite shape to the ' insurgent ' ideas then held by the young painters, but made those who could dream, dream. (Hunt was certainly not of them.) The painting of D. G. Rossetti and his followers had that ' rivalistic manner ' which was the cross of the devout Hunt. Very late in the day indeed he protested—" Pre-Raphaelitism did not begin with Madox Brown nor with Dante Gabriel Rossetti, and that it was not antiquarian in any sense and this last is the really vital point." [2] We know this last is the really vital point. The work of D. G. Rossetti and those of his following was a harking back to the dreamy beauty, mystery and splendour of the old world of romance. It was in no sense rigorously bound down to the minutae of natural forms. Hunt could never see eye to eye with Rossetti, whom the ' tractarian heresies,' as Ruskin put it, did touch. The Oxford Group of artists, Morris and Burne-Jones among them, had for their " inspirational centre " D. G. Rossetti. And what they wanted was not so much the truth of details, but the truth of imaginative realisation, holding as they did, with Keats, " what the imagination seizes as beauty must be truth."

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[1] The Germ, Introduction to the collected Edition.
[2] Ruskin, Lecture on Pre-Raphaelitism.
[3] G. K. Chesterton, Famous Paintings, Vol. II.
[4] Ruskin, Lecture on Pre-Raphaelitism.

From all that has gone before, the logical conclusion would be that there were two Pre-Raphaelite schools of art, one earlier and the other later. The last meeting of the early school, naturalistic and nationalistic, was held in April, 1853, at Millais's studio: " So now the whole Round Table is dissolved " quoted Gabriel Rossetti sadly as the train steamed out of the station carrying Hunt to the East, whither he went to gather ' local colour.' To this first school we may apply with more appropriateness what Mr. William Knight says of the Pre-Raphaelite school of art as a whole (and we know there were really two schools),—" It is worthy of note that this fraternity was not a syndicate or academic union. Being a brotherhood it was of necessity a transient bond of union and sympathetic fellowship." [3]

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[1] Hunt, Pre-Raphaelitism and Pre-Raphaelite Brotherhood, Vol. II, p. 61.
[2] Hunt, Pre-Raphaelitism and P. R. Brotherhood, Vol. II, p. 357.
[3] William Knight, Nineteenth Century Artists, p. 106.

The ' brotherhood ' did not remain long, but Pre-Raphaelitism, as a pervasive yet definite influence and ideal, remained. We find it in the second school. The difference between the first and the second schools has been vaguely apprehended by at least some critics. Various denominations have also been suggested. Megróz calls it simply the " Oxford Group."[1] Waugh, another biographer of Rossetti, considers it best to call the second school the ' Aesthetic Movement,' " keeping it in one's mind very distinct from the Decadents." Waugh is disposed to consider Burne-Jones the central figure. For us, however, Pre-Raphaelitism in art was the essence of what this second school did or felt so long as it remained a "school," that is to say, so long as the individual artists did not bring the disruptive factor of their individual artistic temper into play. And Pre-Raphaelitism in literature has the closest possible associations with this second school. They were the genuine Pre-Raphaelites, this second group of artists ; the Oxford Group "is only a colourless historical denomination" and the "Aesthetic Movement " is too vague and too wide. One should take courage in both hands and declare that D. G. Rossetti and the artists of his following were the only Pre-Raphaelites.

II

Christina Rossetti contributed two poems to the first issue of the *Germ* under the nom-de-plume of Ellen Alleyn, and one of the two was her well-known " Dreamland "—

" Where sunless rivers weep
Their waters into the deep,
She sleeps a charmèd sleep;
    Awake her not.
Led by a single star,
She came from very far
To seek where shadows are
    Her pleasant lot."

A 'charmèd sleep' in the land of 'sunless rivers,' the seeking for 'her pleasant lot ' 'where shadows are'—this is not 'naturalistic,' this does not pretend to any 'truth' as Ruskin defined it, though it keeps to the 'simplicity and beauty' part of the pact. Prof. Elton was thinking of this when he wrote that Christina Rossetti kept closest to the 'original programme,' 'by virtue of her natural gifts and instinct.' Now, by virtue of them both, Christina was simple, and loved and wrought the beautiful. And William Morris too was simple and loved and wrought the beautiful. So did a host of others. But we would not call all of them Pre-Raphaelites. It is a matter of temperamental necessity. The main point is the spiritual outlook, the question that is, of 'truth.' Christina Rossetti's 'truth' was not Hunt's objective truth, to whom, "the details of the composition" were "each a reverent study of the natural principles of substance and growth discernible in physical appearances." Pompous and rigorous, but not suiting the temperament of artists like Christina Rossetti whose vision was the vision of " impassioned Romanticism." Naturally, Christina did not keep "closest " to the "original programme." If she had done so, she would not have been, in our view at least, a Pre-Raphaelite.

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[1] Megróz, Rossetti, p. 105.

We must not however confuse the issues. In calling Christina Rossetti "an artist," we meant "a poet." Hunt was a painter. We should consider Pre-Raphaelitism of poetry first, so that we may not stumble upon the old fallacies.

Pre-Raphaelitism has been called by James Douglas, "that marvellous efflorescence of the romantic spirit." This refers, of course, to the Pre-Raphaelitism of the second school of art and of the Pre-Raphaelitism of poetry. The latter, according to Prof. Saintsbury, is "a direct and legitimate development of the great Romantic revival in England." We have already referred to the particular line of growth and development of the romantic spirit which comprehended Blake as well as Chatterton, Keats as well as Coleridge, Tennyson as well as the Pre-Raphaelite poets. Theirs was the poetry of 'pure romance,' a poetry which at its best, detached itself from the world of sordid reality, grappled with dim shapes of horror and beauty in the region of the unknown, a poetry free from polemics of all kinds, a poetry fully convinced of the ' holiness of the heart's affection ' and the 'truth of the imagination,' coming into countless fiery contacts with the world of sensuous beauty, loving 'exact and vivid visual representation' and fond of 'subtle and varied musical suggestion of sound.' It was also a poetry catching the thrill of mysterious suggestion, and dotted with half lights and twilight shadows. It wanted to leave 'great verse' unto a ' little clan' and cared only for a few sympathetic ears "rounded" by the Muse. It did not sally out to kill the 'mighty monsters' of the deep, it was glad to recount itself as the work of 'the idle singer of an empty day.'

Of course its 'one good lesson' was not allowed by 'whatever Gods there be' to 'corrupt' the world. Its healthy sensuous apprehension of beauty and embodiment of it degenerated into an unhealthy curious cult of the nudities of morbid sensuality ; its aspiration flying to reach 'each imagined pinnacle and steep of god-like hardship,' which made the spirit feel ' like a sick eagle looking at the sky ' degenerated into sickly cravings and desires ; its fondness for the dim mystery of the World Beyond degenerated into an unholy quest for unholy thrills. The seed was sown long long ago. It was in Coleridge, ' the first of the Decadents ' as Prof. Elton calls him; it was in Keats, it was in D. G. Rossetti, Fitzgerald and Swinburne, nay, even in the insistent melancholy and gloom of Christina Rossetti's verse, whom the world wooed 'soft' by day, 'exceeding fair,' and to whom it appeared at night ' loathsome and foul with hideous leprosy,' ' with pushing horns and clawed and clutching hands '![1] That way madness lay.

The above is however a divergence. We are now to find out the exact relationship between the second school or the real Pre-Raphaelite school of painting and the Pre-Raphaelite school of poetry. For one thing, some great Pre-Raphaelite painters and designers, D. G. Rossetti and Morris for example, turned out to be or were great poets. Again the Pre-Raphaelites talked volubly of the affinity of the arts, especially of the arts of painting, poetry, sculpture and the decorative arts. Even Holman Hunt had the idea and he was constantly referring to it, the idea that is of introducing poetry into painting. D. G. Rossetti illustrated some of his poems in painting ; Swinburne and Rossetti interpreted in poems the subtle grace and beauty of numerous Pre-Raphaelite paintings ; Burne-Jones took many of his themes from Rossetti's poems and some from Tennyson's. Morris tried to incorporate into his verse the pattern of tapestry. Woolner the sculptor wrote poems. Burne-Jones also wrote a few poems. Christina Rossetti appreciated and interpreted the paintings of her brother. Word-painting, concrete and thickly-coloured imagery and an opulence and richness of tone, these characteristics of Pre-Raphaelite poetry have affinities with those of painting. Again in the use of detail the affinities are numerous. There is the same fastidious distinctness, richness and elaborate care in the use of details in poetry as in painting. Along with this there is a curious love of ritual, a ritual voluptuous and profuse ; this love counts exactly the seven significant stars in the hair of the Blessed Damozel and paints the lily, the symbol of love and hope, with the exact significant droop in the *Annunciation.* And symbolism comes in naturally at points where the apprehension of the mysterious beauty strikes dumb the current coin of everyday words and images.

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[1] C. Rossetti, The World (Sonnet).

But we are talking of methods. It is the rich romantic temper that is the greatest thing. The affinities in them we have already noticed. The themes were generally mediæval. The approach to this mediæval world lay through art, through the gorgeous emblazonry on the magic casement in the chamber of silent expectancy. The supernatural is also there, the legendary ghost knocks at the gate, but the thrill is so novel; nay, the spirit passes by as a whiff of smoke, the wronged girl has had her revenge.[1] But the way to the ‘ Sybilla Palmifera ’ is a ‘ devious ’ way running through shadowy lands of strange sights. This is mysticism.

Still then the truth is not told. What did the Pre-Raphaelite poets really want ? They wanted, in a word, to escape. Their poetry was the poetry of escape, escape from the soulless conventions of Victorian life, from the sordid realities of the world, from the doubts and misgivings and the ‘ hundred creeds ’ that satisfy not. The Pre-Raphaelite poets were not really ‘ enemies of the Victorian compromise,’ they fled from it. Theirs was not a positive challenge, but a negative detachment. This is the supreme test of all. Read a poem by a Pre-Raphaelite poet, it will give you the impression of a detached world of beauty, of beauty dreamy and pervasive and tinged with a tender melancholy as in Morris, beauty keen and passionate and symbolical as in D. G. Rossetti, intense and voluptuous and energising as in Swinburne. Nay, a ghost may stalk behind you, a nameless horror, in this strange land. There may be grotesque mouths ‘ with horrid warning gaped wide ’ and you may hear ‘ the groundwhirl of the decaying leaves of hope.’ All the same—nay, because of this—it is cut off from our world, from our delights and doubts. This is romance with its fatal lure, it exacts from its slave all the yearning of his soul, and leaves him doomed to live in a world where romance is *not*. That is why the insistent note of melancholy and gloom sounds through the poetry of the romantics.

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[1] D. G. Rossetti, Sister Helen.

But how is this escape a peculiarly Pre-Raphaelite endeavour? We find it in Pre-Raphaelite poetry as in Pre-Raphaelite painting. Indeed the very harking back to the old painting has in it that tendency of escaping from the conventional and the classic. But was it really peculiar to the Pre-Raphaelite poets and painters? We must understand that this was not in its essence peculiarly Pre-Raphaelite. But this is Pre-Raphaelite as the modes of escape, its manner and ways, which the Pre-Raphaelites discovered in their glorious quest, were peculiarly their own. We have noticed some of these already. The very dream worlds their aspirations peopled, derived, no doubt, at times from the old dreamers, were largely their own. Their method was the method of a peculiar specialization of appeal through the isolated distinctness of atmosphere by a system of cleverly devised suggestions, colour, music and symbols. They strive for complete self-abandonment to the spirit of romance. Otherwise, Pre-Raphaelitism of poetry was, we know, the last glorious phase of a long movement.

A word may just as well be added regarding the differences between Pre-Raphaelitism of art and Pre-Raphaelitism of poetry. First of all, though actuated by almost the same spirit and using some similar methods, Pre-Raphaelitism of art was a conscious and deliberate endeavour. It owed its inspiration from a definite source, from the painters before Raphael, whereas Pre-Raphaelitism of poetry was an efflorescence of many hidden and many apparent processes of evolution of the Great Romantic Movement. Other differences are found out easily. Historically, Pre-Raphaelitism of art did not live so long as Pre-Raphaelitism of poetry. The former broke up as the disruptive factors of personality emerged in the artists. But Pre-Raphaelitism of poetry was powerful even in the seventies of the century. Mr. V. Sackville-West, in his interesting article on the Women Poets of the Seventies[1] remarks, " Pre-Raphaelitism however much out of fashion it may be to-day and however unpopular cliques and coteries may be with those who stand outside them, existed as an armed force in the stronghold of Chelsea (where D. G. Rossetti lived), a gathering of personalities to which even in our irreverent age we must take off our hats." This is spoken of the Pre-Raphaelite school of poetry. At that time, in the seventies, Christina Rossetti's *A Pageant and Other Poems* (1881), *Verses* (1893) and *New Poems* (posthumously published, 1896) were yet to be written.

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[1] *Vide*, The Eighteen Seventies, p. 117.

(*To be continued*)

THE PEOPLE AND THE STATE IN NEO-DEMOCRACY

BENOY KUMAR SARKAR

AT a time when political institutions as well as theories are apparently heading towards the apotheosis of one or other form of despotism it would be too bold to maintain that in spite of all such seeming *digvijayas* (world-conquests) of dictatorship the expansion of democracy is the most outstanding fact of societal organizations and theories throughout the world. Perhaps the new tendencies will have to be described more as " neo-democratic " than as democratic. That is, in contemporary politics it is possible to detect such strands of liberty as do not deny the other side of the shield, namely, authority, or pose as antagonistic to the latter but rather seek to find self-expression and establish themselves in harmony with it. Liberty and authority are appearing as but diverse functions of a complete spiritual or moral whole. Faith in the people is as strong as ever, nay, perhaps stronger than before, in the political ideology of to-day. Even the dictatorial constitutions make it a point to emphasize the folk-element in all their statutes and ordinances.

It is the people and nothing but the people to which the appeal is being addressed as much in Soviet Russia and Fascist Italy as in Nazi Germany. In other words, the despots and dictators of to-day are not the hundred per cent. heirs of the enlightened despots of the eighteenth and previous centuries such as preceded the liberalism of the French Revolution and after. Modern despotism is through and through saturated with the consciousness of the " interests " and "rights" of, as well as of "obligations" to, the people. In the dictatorships of to-day the people is not something antithetic to the ruler, the authority, but a part and parcel of a synthetic organization which combines the two in one solid structure. We witness indeed what may be called neo-despotism, *i.e.* depotism as modified, regulated and multiplied by democracy. The contemporary despots are but limbs of a system maintained by social "solidarism." It is the *Gestalt* or form of a vital complex that keeps the different parts each in its place.

It is this solidaristic reality—the *Gestalt* of the social complex—that enables us to feel that at the present moment neo-democracy is, like neo-socialism, but a counterpart of neo-despotism which is allied to neo-capitalism[1] in the economic sphere. The conventional categories of the eighteenth century, the French Revolution, nineteenth century liberalism, nay, of pre-war politics will have to be abandoned in order to understand the political philosophies of to-day. One will have to dive deeper into the cultural and spiritual strata and come into contact with the origins of things. And it will not take long to realize that identities between the old and the new are but apparent or superficial and must not be made too much of. Or rather, as usual, even where the old categories are being employed, new contents or meanings are being applied to them.

Neither the category "democracy" nor the category "despotism" can explain the philosophical analysis of the state as is manifest in the varied writings, for instance, of an author like Otto Koellreutter.

The *Volk* (folk) or people is supreme in the ideology of Koellreutter. It is the people that establishes the state as well as the state-authority. The position is formulated clearly as follows:

> The foundation of every state is its "folk"-element or popular character. This political basis of the state is determined in "space" and "folk" (people). Out of the "folk-spirit" the "folk-will" is developed through which a folk (people) in the "state" grows into the "nation." It is thus the idea of the "community" (*Gemeinschaft*), the idea of "we" as the whole of a people, that in the last analysis to-day constitutes the political power of every statal formation.
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> This inward connection of the people with the state as a *Ganzheit* (whole) forms the essence of state-authority, which rests on the idea of the unity and the determination of the people and the state. Without this necessary basis of community there cannot be any state-authority and therefore no real state (*Grundriss der Allgemeinen Staatslehre*, Tuebingen, J. C. B. Mohr Co., 1933, pp. 61-62).

We are told, further, that the roots of the state-authority in the folk-state are to be found in the community ethics, *i.e.* in the consciousness of the wholeness of the people and the state. It is the realization of the community-idea that is sought for in the conduct of the individuals as of the leader (*Fuehrer*). Authority is necessarily linked up with "freedom," on the one hand, and the state, on the other. Faith in the state is, therefore, always bound up with the feeling of obligation and responsibility to the "we" of the folk, in which alone the freedom of the individuals can be developed (*G. d. A. S.*, pp. 62-63). Confidence of the people forms the foundation of the state-authority (p. 64).

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[1] B. K. Sarkar, *Social Insurance Legislation and Statistics : A Study in Neo-Capitalism* (Calcutta, 1936).

Art. 1. of the Weimar constitution (1919) said that "it is from the people that the power of the state comes" (*Die Staatsgewalt geht vom Volke aus*). Koellreutter invites attention to the fact that the ordinance of Hitler passed on August 2, 1934, maintains the same position. The people, according to this ordinance, is not "the *unpolitical* side growing under the protection and shade of political decisions" but the *entscheidende politische Groesse* (decisive political factor). The movement and its leader constitute but a part of his people out of which they have grown and with which they must remain permanently associated (*Deutsches Verfassungsrecht*, Berlin, Junker und Duennhaupt Co., 1935, p. 65).

According to national-socialism, says Koellreutter, the state and the law can be only the life-functions of the people. In his estimate fascism has an entirely different conception of the state *vis-àvis* the people. It is "the state that creates the nation" in the ideology of the fascists. This standpoint of Mussolini's is in Koellreutter's judgment rooted in the ideas of Hegel under the influence of which the concept of the "total state" or the state as the total force-apparatus becomes the corner-stone of fascist political philosophy. This standpoint is, according to Koellreutter, foreign to the national-socialist system (*D. V.*, p. 65).

The folk or people of the national-socialist political philosophy is different likewise from that of the French Revolution which was the first to raise the people to a political status. In that ideology the people is identical with the *tiers état*, the third estate, as contrasted with the nobility and the clergy. In this system the people is antagonistically oriented to the other classes. During the nineteenth century, throughout, political "liberalism" maintains this attitude.

Later, the concept of the people begins to be associated with historical tradition and culture. Men like Oswald Spengler speak of *Kulturnation* (cultural nation) as distinguished from the "political nation" of the French Revolution. But, says Koellreutter, even in this concept of culture the folk-element (the popular factor) has disappeared. To Koellreutter defects of this ideology are fundamental. Because according to this system it is the *intelligentsia* that alone is supposed to be the culture-bearers, the people is treated with contempt as the "mass" thereby becoming nothing but the "unpolitical side." The popular foundations of culture have been ignored in this type of ideology bearing on culture. In this system urbanization becomes the parent of culture, and it is the function of rural areas, "backward" as they are postulated to be, to attempt assimilating the urban culture as its ideal and norm. Altogether, Koellreutter considers this conception of culture and people as entirely divorced from the "organic character of the people and the natural values of blood and soil." (*D. V.*, p. 66.)

Koellreutter emphasises the blood and the soil, the biological race and the land, in their entirety as the foundations of the folk. His "culture" would, therefore, be the complete life-system of men and women conscious of their similarity (*Artgleichheit*) as well as firmly planted in village institutions and farming (*D. V.*, pp. 67-70).

The "leader" (*Fuehrer*) of a people's state is thus organically connected with the followers as a matter of course. In so far as the state is a people's state the followers can, from the nature of the case, be only such persons as are conscious of their natural specialities and therefore are sensitive to their similarities. Leadership and following constitute one organic whole, the community.

Koellreutter introduces here the distinction between the "totality of the people" and the "totallity of the state." The latter implies the total employment of the force-apparatus as in fascism in order to maintain an a-popular authority. The former, on the other hand, is a non-political concept. It is based essentially on the organic character of the people's functions and depends on political leadership for protection (*D.V.*, pp. 128-129).

WOMEN'S EDUCATION IN INDIA IN THE 19TH AND 20TH CENTURIES

A. N. BASU.

INDIA'S cultural contact with England and through her with the West really dates from the nineteenth century. Historically it might have begun earlier but it was in that century that the social, economic, political, and educational institutions of the West began to influence the whole socio-economic and political structure of life in this country. For a time orthodoxy in India tried its best to stem the tide by rising against the new ideas but gradually its opposition weakened and the cultural revolution which had started in the nineteenth century slowly spread all over the country.

This revolution necessarily influenced the education of women in India, its ideal and organisation which had so long enjoyed a comparatively peaceful existence for several centuries past. India has always had a noble tradition in the matter of education of her women. She had evolved her own educational system in keeping with her social structure. And though we may no longer accept the ideal of those days let us not say that there was no education of Indian women before the advent of the European powers. Nothing can be further from truth than that when the missionaries and others opened their schools for girls there was hardly an educated woman in the country. If education is held to be synonymous with literacy, then perhaps it would be true, because in those days very few women could read and write. But if the number of literate women was few, there were many who certainly enjoyed more than the mere rudiments of culture. There were women who administered large zemindaries, fought in battles, travelled widely, endowed educational institutions with unparalleled bounty, gave large gifts in charity. There were many whose culture would compare very favourably with that of the most enlightened women of to-day. Women have always occupied a very high position in Indian society, and they deserved it.

But at the same time we must admit that such education was the privilege of the few and the condition of the majority was entirely unsatisfactory. There was hardly any organised system. With the change of times, again, there had to be a new adjustment of ideals and a new orientation. Literacy became more important. A new system had to come and it came in the 19th century. Our homes have always been held sacred and the new system was at first looked upon as an extremely undesirable onslaught on our sacred tradition and so it was opposed tooth and nail by the orthodox section of the people. It is curious to note how while the country was acclaiming and demanding the new education for its men for its women it refused a similar system. The result has been that women's education of the new type could at first but make little headway. But there were visionaries and dreamers. In the face of all opposition they continued their activities with unabated zeal and the result after a century has been that to-day we have a fairly well-established system of women's education in the country. In this paper I propose to study the main trends of this development in the course of the last one hundred years.

The history of women's education during this period can be divided into four periods more or less well-defined:

(*i*) The period of Government inaction and unrecognised private effort, marked by a lack of any definite and well-articulated policy anywhere. This period may be said to have extended from 1820 (when the first girls' school of the new type was founded in India) to 1850 when Government first acknowledged their duty to include women's education in the State system.

(*ii*) The second period covers roughly the next thirty years up to the Indian Education Commission (1882). This period saw the beginnings of State action and initiative and the formulation of a more well-defined policy by Government as well as private agencies.

(*iii*) The third period carries us to the beginning of the present century. It was the period of growing social and political consciousness among the people which resulted in more attention being paid to women's education, there being a greater demand for it.

(*iv*) The modern period.

FIRST PERIOD (1820-1850).

According to contemporary records by Englishmen the condition of women's education in the 19th century as judged by the new standard, was quite deplorable. Mr. Adam's reports which were submitted to the Government in the later thirties of the last century describe a sad state of affairs. But it must not be supposed for a moment, as he tries to make out, that there was not a single educated woman in the country. As we have already mentioned we have on the contrary ample evidence to show the existence of women who were educated in a wider and more liberal sense. But their number was small. Moreover such education could no longer be suitable in a changing society and a new type was necessary.

The social conditions then were anything but favourable for the spread of the new education among women. All the forces of society were against it. The Purdah system, the institution of child marriage, the early initiation of girls in domestic duties, absence of any living ideal and tradition among the people and the notion that spheres of men and women were absolutely separate, all these stood against any attempt to introduce education of the new type among the women of India.

Nor did the Government feel called upon to take any initiative in the mattter. There were two very important reasons for that. The Government did not want to hurt the susceptibilities of the orthodox society and thereby impair and imperil their position. It was a delicate task and required delicate and tactful handling and so the Government thought it wiser to adopt a policy of *laissez faire*. The other reason was that men's education was considered necessary as a matter of Government policy to get trained Indians to help in running the Government machinery by supplying the subordinate staff. Educated men were in demand while no such demand was felt for educated women. As a result, the Government was indifferent, if not positively apathetic, towards the question of introducing modern education among the women of the country.

As Mr. Mayhew has pointed out, it could not have been otherwise ; at a time when in England itself the sex was considered to have been marked by nature as a domestic ornament and the Indian society did not favour any encroachment upon the sacred precincts, the movement for " female education " could not but be left to private initiative, to those visionaries and reformers who have been pioneers in every field of human activity.

And visionaries and reformers were not lacking here too in this field. There were the missionaries who were the pioneer workers in the cause of women's education as they were in that of general education. Their efforts began long before the half-hearted support which the movement was destined to receive from the Government about thirty years after the first missionary girls' school was founded. There were also indigenous organisations which followed in the wake of missionary efforts.

Early in 1820 the first girls' school was started in Calcutta by the Calcutta Female Juvenile Society. The avowed object of this society was the propagation of women's education. The Calcutta School Society which was founded a year earlier also had female education on its programme of activities though its main activities were directed to other fields. The Calcutta Female Juvenile Society started several schools for girls in different parts of Calcutta but from the very beginning the society was very much handicapped for want of trained teachers. This society was later incorporated into the Bengal Christian School Society which finally came to be known as the Ladies ' Society for Native Female Education.

In 1821 Miss Cook (better known as Mrs. Wilson), who later played a very important part in the cause of women's education in this country, came from England. She had been sent by the British and Foreign School Society. She joined the services of the Church Missionary Society and took charge of the educational activities of that society as well as of the Ladies' Society. By 1824 she had 24 schools under her attended on an average by 400 girls. Subsequently the number increased to 30 and that of pupils to 600. A Central School was opened in Calcutta in 1828 with a handsome donation from the Hindu public. It was placed under the supervision of Miss Cook. She also succeeded in getting the patronage of Lady Amherst.

In this connection it is of interest to note that some of the leaders of the orthodox community were at first in favour of and supported these new ventures. In 1821 Raja Radhakanta Deb had submitted the manuscript of a tract on female education written by a learned Brahmin pandit to the Calcutta School Society. This tract was first published by that society, the Raja bearing the cost of publication. It was widely distributed and had a great effect on the popular mind. This was also the time when Raja Rammohun Roy was pleading with his countrymen for the recognition of the necessity and supreme importance of women's education.

But one unfortunate effect of missionary activities was soon felt. They began to alienate gradually the sympathy of the leaders of the orthodox community who suspected that the missionary efforts were prompted by the ulterior motives of proselytisation. The missionaries themselves made no secret of this fact. As a result the orthodox leaders gradually withdrew their support from these efforts. But this must not be taken to mean that they were not eager to give education to their women. The leaven was gradually taking effect and the desire for women's education was making itself felt. This is evident from the following quotation from the answer of Rev. K. M. Banerji to questions asked by Miss Cook.

" Many Hindus of respectability are, I know from personal observation, very desirous in the abstract of instructing their females. They see the palpable benefits which education has conferred upon their western sisters, and often wish they could boast of such accomplished wives and daughters as those of their European neighbours. So that I think many would instruct the female sex, if their reputation and perhaps caste were not at stake " (Selections from Educational Records, Part II, p. 45).

Inspite of these difficulties and limitations of their efforts the missionaries continued their work with unabated zeal and the country is indebted to them for their noble work.

In Madras and Bombay too the missionaries were the pioneers in the field of women's education. The first girls' school in Madras was founded in 1821 by a missionary of the Church Missionary Society. The American Mission of Bombay was responsible for opening the first girls' schoool in that city. In Madras the work was confined mostly to the education of the native Christian girls whose number was large in those parts. In the course of the next twenty years many more girls' schools were founded by different missions in this Presidency and the majority of them were meant for Christian girls.

In Bombay the American Mission Society started several girls' schools and by 1829 the number of pupils rose to 400. In 1831 the society founded two more girls' schools at Ahmednagar. The Church Missionary Society also was active in the Presidency and by the forties of the last century they had started girls' schools in Thana, Bassein and Nasik. Bombay had one advantage over the rest of

India in the fact that the Parsi community had always been forward in the matter of women's education. Then again in Gujrat and Maharastra the rigours of the purdah system were not so severe as they were in other parts of the country. As a result by the fifties of the last century we find quite a few girls' schools in Bombay, Poona and Ahmedabad.

The story of the first efforts in the introduction of women's education in the Punjab belongs rightly to the second period of our history as it became a part of the Indian Empire in 1849 only. But it may be mentioned in passing that women's education has been in existence in this province from the very beginning. A contemporary report says " it is remarkable that female education is to be met with in all parts of the Punjab. The girls and the teachers (also female) belong to all the three great tribes namely, Hindoo, Musalman and Sheikh. The number of course is not large, but the existence of such an education, almost unknown in other parts of India, is an encouraging circumstance." (S. E. R., Pt. II, p. 279.) It is indeed remarkable to notice that in this province even the Mohammedans who in other parts of India were conspicuous by their absence from this field, were taking active part in educating their girls.

Thus we see that a beginning was made in different parts of India to educate the women of the country. No doubt they were small beginnings yet their influence was not small. Their example began to inspire others and gradually more and more people began to realise the value and importance of women's education.

The event which marks the close of this period and the beginning of the next was the foundation in 1849 of a non-missionary private school for girls at Calcutta by the Hon'ble J. E. D. Bethune, President of the Council of Education. The establishment of this school may be regarded as the turning point in the annals of women's education in India. Henceforward not only the educated and influential members of Indian society but the Government too began to show an active interest in the cause. The minute of Lord Dalhousie is the first official pronouncement indicating that the Government was at last prepared to give their support to the propagation of women's education. It marks the close of the era of non-interference and the beginning of that of open encouragement.

The following extracts from the letter of Bethune to Lord

Dalhousie intimating him of the establishment of his school is of special interest:—

'The failure of every attempt to induce respectable natives to send their daughters to a missionary school...................induced me to establish my school.'

The following tribute from him to the girls attending that school is also interesting ; 'the eagerness of the children to learn and their docility and quickness correspond fully with what we have seen of the Bengali boys, and in the judgment of their intelligent teachers far surpass what is found among European girls of the same age.'

Mr. Bethune received the co-operation of enlightened members of the Calcutta Hindu community. There were oppositions no doubt but these were losing force and Mr. Bethune's example was followed by others and private schools began to be established in different parts of the country.

One event of this period deserves special mention here. In 1850 Ahmedabad had the distinction of starting a Municipal Girls' School supported handsomely by an endowment from Mr. M. Karamchand who donated Rs. 20,000 for this purpose.

SECOND PERIOD (1850-1882).

We now come to the second period of our history. Reference has already been made to the letter of the Hon'ble J. E. D. Bethune to Lord Dalhousie. In it occurs the following passage:—

'I wish to recommend that the Council of Education be informed by your Lordship in Council that it is henceforward to consider its function as comprising also the superintendence of Native female education, and that wherever any disposition is shown by the natives to establish female schools, it is to give them all possible encouragement and further their plans in every way not inconsistent with the efficiency of the institutions already under their management.'

Acting on this noble advice and inspite of discouragement from some of his own colleagues, Lord Dalhousie took a bold and momentous step when, over-riding his timid advisers, he declared that henceforward the Council of Education was to consider the furtherance of female education as one of its functions. He went further than that when he approved the actual recognition of the school by the Bengal

Government. It was at his instance that the Government took charge of the institution after the death of its founder who had spent nearly Rs. 10,000 on it out of his own pocket.

But unfortunately this new policy of Lord Dalhousie met with a chilly approval from the Court of Directors who warned him that great caution and prudence were required in this matter. The memorable Despatch of 1854 however was more favourable as the following words show:—

> "The importance of female education in India cannot be overrated; and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men. We have already observed that schools for females are included among those to which grants-in-aid may be given and we cannot refrain from expressing our cordial sympathy with the efforts which are being made in this direction. Our Governor General in Council had declared in a communication to the Government of Bengal that the Government ought to give native female education in India its frank and cordial support; in this we heartily concur." (Para. 83.)

Inspite of the laudable sentiments expressed in the above sentences the Despatch considered it prudent to withhold its hand from direct interference with so delicate a matter. The Circular Order of 1868, issued by Lord Lawrence, stated that "unless female schools are really and materially supported by the people, they had better not be established at all." Apparently the Government had not yet realised the supreme importance of women's education, not only for its own sake but also for the sake of the education of boys too. For while they were boldly championing the cause of boys' education their support to women's education was still half-hearted and meagre.

But signs were not wanting that among the people the demand for women's education was slowly but surely advancing. In this connection, we should mention two exceptions to the *laissez faire* policy of the Government:

First, the exceptional activity and response of the Government of North Western Provinces to spontaneous Indian efforts shown in the pioneer work of Gopal Singh, Deputy Inspector of Schools, Working single-handed that gentleman founded numerous schools for girls and succeeded in infusing the people with some of his enthusiasm for the cause of women's education. He was also successful in getting the Local Government to extend its patronage to these ventures. No doubt the Mutiny destroyed a greater part of this noble piece of work and many of these schools were short-lived ; but they succeeded in arousing an interest in the matter which did not die. The second exception mentioned was the result of the activity of Miss Mary Carpenter. By virtue of her position at home she succeeded in moving the Government of India to found women's Normal Schools and give grants for these. 1852 marks the taking of a new and very important step towards women's education. In that year was founded a Normal School for the training of Christian women teachers in Calcutta under the auspices of the Zenana Mission.

In this connection a few words may be said about the Zenana Missions which had been active from the very beginning. From the earliest years the importance of domestic education for purdah women had been realised. A scheme of women's education which did not consider the case of the majority of Indian women who because of the prevailing social customs could never have taken advantage of the few schools for girls was surely destined to meet with failure. The missionaries realised this and as a result Zenana Missions were started. The trained peripatetic teachers who visited the middle class homes tried to bring to these homes the messages of education and new ideas.

Systematic efforts of this nature have been made by the missionaries and are still being made. 'In some cases a good elementary education has been imparted, in others failure has ensued from such obvious causes, that the failure is only a lesson for the future.' Before the Normal Schools were started the paucity of trained teachers stood in the way of successful efforts in this direction. Then again this kind of domestic instruction though effective in certain quarters never found much favour with the general public, its connection with the missions being the apparent cause of such attitude. In the beginning of the twentieth century other organisations of similar nature but run by non-missionary bodies came into this field. Among them mention may be made of the Antahpur Stri Siksha Mandal of Bengal.

In this second period some further achievements were recorded to the credit of the missionaries. In 1870 the Isabella Thoburn School was founded in Lucknow and in 1880 the Sarah Tucker School at Palamcottah in Madras and both these institutions became centres of educational activities in their respective provinces. In 1881 the Free Church Mission School and Bethune School of Calcutta both had the satisfaction of passing each a successful candidate for the First Arts Examination of the Calcutta University. There two girls were the first in all India to accomplish this feat.

In the Despatch of 1859 which belongs to this period we find a brief review of the efforts which had so far been made in the field of female education with the admission that little progress had been made therein.. It also quotes Captain Lester, the Acting Education Inspector of the Deccan Division that 'the prejudice against female education was fast disappearing.'

This period closes with the publication of the report of the Indian Education Commission of 1882. It too showed how little had been done for the education of girls and recommended that 'special encouragement and liberality should be given to this cause.'

THIRD PERIOD (1882-1900).

The third period of our brief history is concerned more with the religious, social and political movements than with the educational movement itself. As regards the later it proceeded at a snail's pace along lines which mark the previous period. But this period is remarkable for the socio-political movements which influenced immensely the cause of women's education in the latter part of this period as well as in the years which followed.

Among these religious and social movements mention must be made first of one started by the stalwart of Modern India, Raja Rammohon Ray. He inspired the Brahmo Samaj movement which later had remarkable influence on the social conditions of women in Bengal. The Brahmo Samaj did not believe in the purdah, it advocated the education of girls and its advocacy soon bore fruit. The Bethune School began to receive large numbers of pupils of that community and with the slowly growing demand other girls' schools also came into existence.

The inspiration emanating from Rammohun Ray spread far and wide and gave birth to many new movements. In Bombay the movement resulted in the founding of the Prarthana Samaj under the guidance of men like Justice Ranade, Sir Narayan Chandavarkar and others. They believed in women's education and from the very beginning advocated its cause with success.

Then there was also the Arya Samaj of Swami Dayananda Saraswati who found sanction for women's education in the Vedas. So he advocated the cause of women's education, of the equality of sexes and stood against the pernicious custom of child marriage which has been one of the greatest barriers against the successful propagation of women's education.

The Theosophical Society too belongs to this period. From its inception this society has stood for women's education and done valuable work in this field.

Besides the socio-religious movements there was the great political movement which resulted in the founding of the Indian National Congress in 1885. The growing political consciousness of the people found expression in this great national organisation. It could not but influence the position of Indian women and consequently the cause of their education. In fact the Congress has done more than is generally realised to foster, though indirectly, the growth of women's education in this country.

The influence of these great religious, social and political movements began to be felt more in the modern period than this period of our history. As a result the present century witnessed a more marked invigoration in the efforts of spreading women's education than the last quarter of the 19th century. Here and there, no doubt, new ventures were launched but on the whole the Educational Resolution of 1904 issued by the Government of Lord Curzon was amply justified when it admitted that " much remains to be done in the cause of female education." The Government was slowly realising its importance and waking up from its sleepy policy of " wait and watch." In 1900 the Government had recommended that girls' schools should receive liberal grants and that the rules regarding the fees should be less rigidly enforced and that revised curricula having greater reference to the requirements of home life and to the occupations of women should be introduced. In this connection it is of interest to note that the importance of a different curricula for the girls had not been realised fully by the early protagonists of female education and girls' schools almost everywhere followed a curriculum originally meant for the boys. The people too were gradually coming to understand the supreme necessity of educating one half of the nation so that the whole nation might stand regenerated.

A remarkably evil effect of this one-sided policy of education had been to widen the cleavages already existing in the homes by the introduction of an unhappy dualism which hampered at every step all movements for national progress.

But since the closing years of the last century the popular demand for women's education has been steadily increasing and there is no longer any justification for the statement that female education is carried on the response to demand which does not exist.

Our story of this third period should conclude with a reference to an interesting experiment in the field of women's education. The Kanya Mahavidyalaya of Jullundhar was established in the nineties of the last century by Lala Devraj, an Arya Samajist, who was inspired by Swami Dayananda Saraswati. He tried to introduce a system of education different from that in vogue in the schools of the missionaries and the Government, a system more in accordance with the genius of the land.

Chronologically speaking, the story of the Sevasadan, Saradasadan and Widows' Home, all of Poona, belong to this period. All these institutions were founded as centres of social uplift and worked specially among women. The Saradasadan owes its inception to the efforts of that remarkable woman, Pandita Ramabai. The Sevasadan was founded and inspired by Mrs. Ramabai Ranade, the wife of Justice Ranade. The Widows' Home was started by Prof. Karve of whom we shall hear anon in the fourth period of our history. Similar insitutions were started at this time in other parts of the country and they all worked for the betterment of the condition of women. Necessarily they indirectly influenced the cause of women's education too.

MODERN PERIOD (1900—).

The modern period began, as we have already noted, with an increased popular demand for women's education and a frank admission (which was repeated later in the Resolution of 1913) on the part of the Government that much yet remains to be done in this field.

This period also witnessed the two great political movements. The Swadeshi movement of 1905 and the Non-co-operation movement of 1921. Both these movements have indirectly helped the cause of women's education to a great extent.

The Bharat Stri Mahamandal was organised by Saralabala Devi Choudhurani in 1910. It was perhaps the first women's organisation on an all-India basis. It has on its programme the furtherance of women's education. Other women's organisations have come into existence. The Women's Indian Association, Madras, was founded in 1917. The Bengal Women's Educational League was founded in 1927. In 1927 also the first All-India Women's Conference met in Poona under the presidency of the enlightened Maharani of Baroda. It decided to initiate an educational movement on an all-India scale. The All-India Women's Conference meets every year. The various samajs, like the Arya Samaj, are also active. The missionaries are extending their work ; some of their schools like the Isabella Thoburn School of Lucknow have now developed into first grade colleges ; The Bethune school now has a full-fledged and separate College Department. Other colleges for women have also been founded by private agencies and the Government and every year many women graduates are now coming out of these institutions.

Perhaps one of the outstanding events of this period in the field of women's education was the foundation of the Indian Women's University at Poona in 1916 by Prof. Karve. Started originally as a Widows' Home (the mention of which has already been made), under the inspiring guidance of its founder it soon became an educational institution for the training of Hindu widows. Thanks to the untiring efforts of Prof. Karve and the generosity of some friends, it has now developed into a full-fledged women's University independent of Government control. There Prof. Karve and his colleagues are trying to work out a new system of women's education more suited to the genius and needs of the country.

Mention may be made here also of the Vidyasagar Banibhavan of Calcutta founded by Lady Bose. From the earliest years the cause of women's education has greatly suffered from the paucity of women teachers. Yet in the widows the Hindu Society has unlimited assets which have never been worked out. The Banibhavan named after the great Vidyasagar, one of the staunchest supporters of the cause of women and specially of the widows, realised how fruitfully these widows, if properly educated and trained, could help the spread of education among the women of the country. So it has busied itself with that aspect of the problem and by training Hindu Widow is doing much valuable work.

In this short paper it has not been possible to take notice of all the institutions which have been active in the field of women's education. But the above description gives, it is hoped, a general view of the state of affairs. It is perhaps time to give a few figures to indicate quantitatively the work that has so far been done.

The number of educational institutions for girls to-day would be about 30,000 of which more than 28,000 are primary schools. There are about a thousand secondary schools and about twenty arts colleges in the whole of India. The number of girls under instruction is less than two millions. The total amount spent on women's education comes to about 280 lakhs of rupees of which 130 lakhs are spent on primary education. Considered by itself it is no mean achievement; but when we consider the population of India and find that only 1·5% of the total female population is receiving some sort of instruction, when we realise that the majority of the nine lakhs of villages in India has not been touched at all, our achievements dwindle into insignificance.

A beginning has to be made and it has been made. It is for us to take up the cause and try our best to remove the stigma that half the population in India is still steeped in utter darkness and ignorance. Deliberate and unremitting efforts to overcome the obstacles, the formulation of policy with careful adjustment of means to ends, and a generous provision of money, institutions and personnel to make up for lost time—these are the tasks which face the present generation of Indians, in the immediate future.

INCOGNITO

SRISCHANDRA VEDANTABHUSHAN, BHAGAVATRATNA, B.A.

1

When smiles the day and peeps the pretty leaf,
And blooms the blushing bud in bold relief,
And baby coos and lisps and prattles low,
'Tis Thou that greeteth me incognito.

2

When nestled I in mother's snug warm lap,
And smil'd and frown'd in dreamy sleep or nap,
And waking saw her face with smiles aglow,
'Twas Thou that mothered me incognito.

3

In busy haunt or festive banquet-hall,
At home or where I haste at duty's call,
In court or camp, where'er I hap to go,
Thou'rt always close by me incognito.

4

In howling wilderness, sepulchral gloom,
In grim terrific squally day of doom,
In devastating 'quake and tidal flow,
My God, Thou art with me incognito.

5

When low my pillow'd head ere long shall lie,
My parting soul heave its last long-drawn sigh,
I know, my God, I know, full well I know
That Thou shalt help me then incognito.

AN INDIAN ON TOLSTOY

By Abdulla al-Mamun Suhrawardy

[*Translator's note.*—In 1908 a volume of homage to Tolstoy was published in Russia. It was of an international character and included among its contributors Bjornstern Bjornson, Mazzoni, William Lloyd Harrison, the eminent Russian philosopher Lopatin and many other famous men of letters, foreign and Russian. Two articles were written by Indians, one being by Abdulla Suhrawardy. Having heard from Sophia Lvovna, Tolstoy's daughter, of the great regard in which her father used to hold my late uncle because of his beautiful rendering of the Sayings of Muhammad and of a certain 'apostolic' strain in the letters which he would write to Tolstoy, I am herewith giving a translation from the Russian of this bit of ecstatic prose so characteristic of his younger days. *Shahid Suhrawardy.*]

* * * *

Fifteen years ago when I was still at school I first heard the name of Tolstoy. My brother, Muhammad-al-Mamun, was an ardent admirer of the Count and would greedily devour his writings. My brother died young, when he was only twenty-one. But his influence lives in me till to-day. Among other things I inherited from him his love for Tolstoy.

* * * *

I am a follower of Islam, a religion usually associated with violence and bloodshed. And yet I am a disciple of Tolstoy. I am a fighter for peace and for the principle of non-resistance to evil. This might appear a paradox. But the paradox disappears if one reads and interprets the Koran as Tolstoy did the Bible—in the light of truth and reason.

* * * *

The doctrine of non-resistance, so untiringly preached by Tolstoy, is more adapted to the East, specially to India, as it is kindred to the teachings of Gautama Buddha. And Tolstoy's words uniting with those of the prophets and sages, who were once the glory of this ancient land, may yet produce even in our time Messiahs and Mahdis, who when crucified on the cross, will bless their crucifiers.

* * * *

My dream of personally being able to express to Tolstoy my deep reverence for him has not yet been fulfilled. May be it will never be fulfilled in this life. We only exchanged letters. But I know the power of his attractive personality, he like Muhammad, is *one of us*, not a superman looking down from the heights of his majesty on his weak fellowmen. He does not misuse his admirers by crushing them to pieces.

* * * *

True light is the light which comes from God. It comes neither from the Orient nor from the West. If it is lit it matters not whether it lives in gold or silver or clay lamps, whether it is Chinese, Russian or Arab. This Russian Count, this teacher and prophet, is the object of my veneration. I feel the kindredness of his soul with mine, for I too have traversed the valleys of doubt and trials, of dullness and despair. And without knowing it I followed the same path as he did. I am only thirty and yet I have known the same sufferings which gave Christs, Buddhas, Tolstoys to the world.

Calcutta, 1908.

REVISED SYLLABUSES FOR THE I. E. AND B. E. EXAMINATIONS.

A. MACDONALD, B.SC., M.A., A.M.I.E.,
Principal, Bengal Engineering College.

Interesting changes have recently been made in the syllabuses of instruction in Electrical Engineering and in Physics for the Engineering Degrees of this University.

The former courses in Electrical Engineering were laid down very many years ago when this subject was regarded as more or less a subsidiary branch of Engineering which might reasonably be studied by Civil and Mechanical Engineers. During the last three decades however Electrical Engineering has undergone such vast changes and has made such rapid development that it is now impossible, in the course of his degree studies, for a student to study this particular branch of Engineering in all its aspects. It is in view of these changes in the form and matter of the subject that it was considered desirable to modernise the Regulations so far as the subject of Electrical Engineering was concerned and to bring them more into accordance with the needs of the Engineering degree students of to-day.

CIVIL ENGINEERING BRANCH.

The courses of study in Electrical Engineering have not been greatly changed for Civil Engineering students, who chiefly require a sound general working knowledge of the subject. It will be evident from the revised syllabuses however that efforts have been made to arrange a course of instruction, theoretical and practical, on the various types of A.C. and D.C. circuits and machinery, including testing, with which they might have to deal in the future.

MECHANICAL ENGINEERING BRANCH.

In most workshops and factories the use of Electrical machinery is so common now-a-days on account of the cheapness and availability of electrical energy, that it is essential for a Mechanical Engineer to have a sound knowledge of the theory and performance of different types of electrical machinery and appliances. Also, in the matter of the generation and distribution of electrical energy, Mechanical and Electrical Engineering are so inter-related that a knowledge of the one must be accompanied by a knowledge of the other. The lecture courses in Electrical Engineering for Mechanical Engineering students have been revised in order to meet these requirements more thoroughly : also a course in Electrical Engineering, drawing and estimating has been introduced.

ELECTRICAL ENGINEERING BRANCH.

In this branch of the syllabus most extensive and important changes have been made in the regulations. The old course have been subjected to a very vigorous scrutiny and sweeping changes have been made with a view to equip the Electrical students with sufficient knowledge to take up practical training, and even to carry on research work, in any branch of Electrical Engineering after finishing their degree course. As will be evident from the detailed syllabus, practically all the different branches of Electrical Engineering have been included. The theory and working of various types of direct and alternating current machines form only part of the course. Inclusion in the syllabus of the special subjects of —

1. Generation and transmission,
2. Instruments and switchgears,
3. Electric traction,
4. Line and Wireless Telegraphy and Telephony,

has been made with a view to enable the students to specialise in the different branches of Electrical Engineering after graduation. In order to encourage the manufacturing of electrical machines great stress has been laid upon the subject of "Drawing and Design." In this connection students are also taken to different workshops and factories to help them to acquire a knowledge of modern requirements in workshop practice.

It should also be noted that, in the degree examination (Professional Section), the subjects, Heat Engines and Hydraulics have been introduced in place of Theory of Structures and Technical Chemistry and Metallurgy, and that a new subject of study, Applied Mathematics, has been taken into the course of studies for the final year.

PHYSICS.

So far as Physics is concerned though Static Electricity has been dropped from the 1st-year course the changes in the I. E. courses, briefly relate to a re-arrangement of the syllabus. Two new subjects however have been introduced into the B.E. syllabus for Civil Engineering students in Applied Physics. One of these is 'Elementary Principles of Wireless.' Transmission of messages by electro-magnetic waves has made such rapid advance during recent years that the subject is no longer of theoretical interest only but has now much practical and economic importance. The other subject is 'Viscosity and lubricating properties of fluids.' This is a valuable branch of science for Engineers and a proper understanding of this subject will help the students in their study of certain technical problems.

Arts, Letters and Sciences

The Romantic Period of Painting in France

The story of the struggle between the Romantic young artists of France and the followers of the Classic School of Louis David, is of remarkable interest. It was the Museum of the Louvre, rich in Flemish masterpieces until the year 1815, which revealed the inadequacy of the Classic School of painting. Passing to the Museum from dismal studios, in which were posed rigid models, the art students noted the expressive power of naturalism in the vigorous works of such masters as Rubens, and were filled with a burning desire to capture their brilliant style.

One of the first of the young French painters to give expression to the new feeling was the famous Géricault. In some quarters he is hailed as the leader of the nineteenth century realists, and certainly he did work of outstanding originality and power.

Géricault's Short but Fruitful Life.

Géricault was born in 1791 and died in 1824. His early works, it has been said, ought to have warned the Classic School that their serene idealism could not satisfy a generation which had grown up in the fever of the Revolution and the Empire He is, perhaps, most widely known by his masterly work "The Raft of Medusa," in which with awful realism he depicts a pile of corpses and dying men.

Géricault visited London at a later date, and there liberated himself from his French education. His impressions of England—"green landscapes under a watery sky, racecourses and stables"—are seen in his fresh and spirited paintings. He died, however, before the full heat of the battle between the Romantic School of Painting and the Classic School.

The Struggle with the Classic School.

In the Salon of the year 1822 a young friend of Géricault, named Delacroix, exhibited a scene from the "Divine Comedy," which caused a sensation; but it was not until two years later, before the "Massacre of Scio," that the critics inveighed against the "massacre of painting," and rushed into open warfare against the Romanticists.

Art to the young Romanticists was not the realisation of an abstract ideal. It was the expression of an individual soul, and the more distinctive and fresh the vision of the artist, the higher the value of his works.

From the sixteenth century onward, the tradition of classic art had fixed a heavy body of rules which weighed down the artist. "Romanticism exploding, broke through this academic burden." In future artists were to be free to express their own individual feelings, and work out their own salvation.

Delacroix's Brilliant Works.

From beginning to end, Delacroix's brilliant works were a protest against the rules that put fetters upon genius. "For more than thirty years he painted as if he were fighting, with spasms of energy and disgust, sometimes with exaltation of triumph, more often with the rage of defeat. He felt a savage joy in tearing up the code of the Classicists." This we learn from the confidences he made in his Journal, and also of course from the vigorous works.

"Truth"—was the battle-cry of the Romanticists in their attacks on the Classicists. And yet Delacroix and his supporters held objective accuracy in contempt. Their imaginations elaborated "a world too full of colour and poetry" for them to have ever dreamt of sacrificing it to the universe of a man's actual vision. "A perpetual, glorious fount of fictive images hid the real aspect of things." The presence of models checked their inspiration and limited their vision.

A Marvellously Harmonious World.

Yet Delacroix's world is marvellously harmonious, in spite of its strangeness. His emotions and those of his time live vividly in his pictures. In his own brilliant manner he gave us visions of Dante, Shakespeare and Goethe. But when he undertook large decorative compositions he expressed modern and living ideas, and produced works of general interest, without any hint of the "conventional store-house of allegory."

Delacroix loved colour for its great power of giving expression to emotional feelings. Indeed, it has been said that colour sprang from his imagination charged with passion, like a musical rhythm or a cry. In his first sketches for his pictures he introduced patches of colour, representing storm, calm, sorrow, joy, terror and horror. "Skilful drawing," he held, "is an impersonal thing, like a well-reasoned argument, but colour is as individual as the sound of the voice."

A Painter-Poet of Genius.

But Delacroix's art, in spite of partial failure, reveals a painter-poet of genius. "His explosive personality," writes the Director of Fine Arts in Paris, "created a new manner of seeing."

His first work to be exhibited at the Salon was the vigorous painting in which Dante and Virgil are seen crossing the lake that surrounds the walls of the infernal town of Dis. The sinful cling to their bark and try to climb into it. Dante recognises Florentines among them. The subject in itself was an avowal of romanticism. The powerful drawing and the vehement eloquence of its harmonies in colour entirely captivated spectators, and the work was a "great triumph." However, people did not understand at first what the picture announced and what it promised. But when Delacroix died in Paris on August 13th, 1863, he was universally acclaimed a painter of wonderful originality and power.

The Works of Jean-Baptiste Ingres.

To the same Romantic period belong the beautiful paintings of Jean-Baptiste Ingres. He derived from David his position as the head of the traditional school, and within that school there was room for more than one ideal. The Classicists favoured mannered beauty and theatrical elegance. Ingres, on the contrary, admired the realism of the primitive schools. He made it a rule to copy the human body and actual draperies, and to render in every line the nervous force of life.

In his paintings of the human form, Ingres exercised the utmost care to obtain results which are both true and beautiful. He painted admirable portraits, though his best work is seen in his superb paintings of simple undraped figures. But as head of a school he had to set an example, and give painters models of such ambitious composition as his "Apotheosis of Homer."

Artistic Chroniclers.

Ingres lived to see his decorative style continued by his pupils, Duval, Mottez and Flandrian. The last-named reveals outstanding gifts in compositions of a religious character, and he gives evidence of an ardent faith in his works. The pictures of the early masters of religious art appealed to him strongly; but he worked in the Romantic period in France, and he introduced into his paintings a fancifulness and charm that are distinctly modern in both spirit and expression. His works, however, are not wanting in spiritual dignity and profound religious feeling. He aimed extremely high.

Vernet was one of the most skilful of the group of French painters we have in mind. His romantic paintings of military subjects have been compared to "the spirited tales of troopers recalling heroic actions and thrilling camp adventures." In his large compositions, such as "The Taking of Smala," he reveals an intimate knowledge of the subject.

Historical Pictures.

Delaroche is, however, the most representative of the French artists who devoted themselves to the illustration of history. He had outstanding skill in awakening curiosity, anxiety and fear. "Almost every phase of theatrical representation came readily to his brush," and he showed remarkable inventiveness in giving a plausible costume and bearing to such historical figures as Elizabeth of England, Cromwell and Richelieu. To facts he added fancy, and yet maintained in his own heart strict fidelity to historical truth.

The educated middle classes of France delighted in the eloquent historical records of Delaroche. But there was an even larger public for the drawing of Raffet and Daumier. Fixed by lithography, they preserve the emotions and passions of a feverish period of French history. Without Delaroche and his fellow artists we should not have realised how Orleanist France was haunted by memories of the Revolution and the Empire, or how popular were the grenadiers of the *Grande Armèe.*

Daumier's Caricatures.

An important part was played by lithography in this eventful period in French history. Indeed, the art became as important as the newspaper article, and was freely employed in the political battles that were waged under the Monarchy. During the few years of relative liberty from 1830 to 1835, Louis Philippe became one of the most caricatured figures in French history. The two well-known artists, Decamps and Daumier, expressed the general hatred of the fallen king, Charles X, while the painter, Henri Monnier, raised his brush against other prominent figures.

Daumier, in particular, made powerful and terrible images of the king and his rateable people, directing a revolution by which they hoped to live, but which was to lead them from bad to worse and eventually destroy them. Daumier caricatured the human figure with painful audacity. And yet there is, in a sense, romantic feeling in the surviving examples of Daumier's terrible caricatures. One of the charges brought against him as an artist is that he helped to prepare the way for the dullness and ugliness of realism.

The Glory of Colour.

But it must be remembered to the great credit of the Romanticists that they revealed the glory of colour. Many of those who first painted the country-side endeavoured to render spiritual feelings when they represented clouds or foliage. But they were faced with technical difficulties. Indeed, when at the end of the reign of Louis XVI perfectly sincere artists had attempted landscape painting, they had found only dull, non-translucent colour on their palettes. It was the brilliant art of Delacroix and the works of the later Romanticists which showed that colour can be freely used.

When Delacroix painted the "Massacre of Scio," he employed brilliant tints and bold, dexterous touches. He had already been inspired by English landscape painters, and the romantic young artists of France profited by his experience. New effects of nature were now rendered in fresh, bright tones, and the way was made clear for the splendid works of the Romantic group of painters known as the School of Fontainebleau.

E. W. WALTERS—*Great Thoughts.*

The Value of Criticism

Honest criticism is a pearl of great price; the more valued because of its rarity. Even the established author suffers from the prejudiced judgments of friend or foe, and the aspiring author can but seldom count upon constructive cirticism from friend or acquaintance. He who can number one frank and competent critic among his friends may consider himself fortunate. Usually, however, the literary aspirant has to fall back upon existing standards of criticism and work out his own salvation.

It is not altogether surprising that the very persons competent to criticise prefer to withhold judgment. So few of us who solicit frank criticism are prepared to accept unfavourable opinion, and to give an adverse opinion is usually to receive a chilling acknowledgment, or to be told that so and so, who is *really* a good critic, thinks quite differently. Many friendships have foundered upon this rock, the fact being that what most people want is approval, not criticism. The aspiring artist clings to his "too-clever" brush work, and the aspiring writer to his own notions of fine writing. Only experience teaches the person in love with his own achievement. He may have reason to distrust the " expert " advice obtainable at a modest price per thousand words and as for the opinions his friends, probably few among them possess the critical faculty. They not only distrust criticism, they positively dislike it, whether in the affairs of everyday or with regard to their personal tastes. Criticism, in their view, is synonymous with censure. Personal acquaintance with an unknown writer would appear to convince them beforehand that his productions would not call for serious consideration, and the few, if any, established authors they may have met, have been disappointingly like other mortals.

Professional Tasters.

Hazlitt has much to say on this theme of the personal element in criticism. A brilliant critic himself, there was no aspect of criticism on which he failed to wax eloquent. The literary critic he pronounced an essential link between author and public, however inimical to the former. " The truth is, that in the quantity of works that issue from the press, it is utterly impossible they should all be read by all sorts of people. There must be *tasters* for the public, who must have a discretionary power vested in them, for which it is difficult to make them properly accountable. Authors in proportion to their numbers become not formidable, but despicable. They would not be heard of or severed from the crowd without the critic's aid, and all complaints of ill-treatment are in vain." One wondears what Hazlitt would have said of the present age, of the stream of publications ever increasing in volume, swelled by a host of amateur writers. He himself despite the acknowledged excellence of his work, complains of the rarity of helpful criticism, even from such special friends as Lamb. Unqualified admiration was peculiarly vexing to his irritable temperament.

" The impertinence of admiration is scarcely more tolerable than the demonstrations of contempt. I have known a person whom I have never seen before besiege me all dinner-time with asking what articles I had written for the *Edinburgh Review*! I was at last ashamed to answer to my splendid sins in that way...Others will pick out something not yours, and say they are sure no one else could write it....Others tell you of the faults they have heard found with your last book, and that they defend your style in general from the charge of obscurity."

" Then, again, some will pick out the flattest thing of yours they can find and load it with panegyrics; and others tell you (by way of letting you see how high they rank your capacity) that your best passages are failures. Lamb has a knack of tasting (or as he would say, *palating*) the insipid. Leigh Hunt has a trick of turning away from the relishing morsel you put on his plate. There is no getting the start of some people... Godwin pretends I never wrote anything worth a farthing but my "Answers to Vetus," and that I fail altogether when I attempt to write an essay, or anything in a short compass."

Constructive Crticism.

All of which goes to prove the difficulty of getting the only form of criticism which really counts—constructive criticism. To be destructive is easy enongh. Destruction, pulling down, "debunking," or whatever one may call the special tendency of to-day, was not unknown to Hazlitt, who, indeed, gave a spice to life by his unsparing methods. He, too, lived in a period overshadowed by war—Napoleonic war—but disillusion was less widespread than in these post-War days—with disillusion arising from thwarted ideals, and affecting literature and art. Destructive criticism has its uses. To a certain turn of mind it may be stimulating, but it is constructive criticism, based on right standards of taste, which gives timely and lasting help.

Criticism implies a standard of taste—of comparison, and though standards may seem to fluctuate with the times, the fundamentals remain the same. Some fortunate persons appear to have been endowed with natural taste. inherited and developed by upbringing in the right environment, but the majority who would excel in literature or art have to take a longer way round; to arrive by painful effort and assiduous study. Guides are not wanting to illuminate the path. Literary criticism abounds, and may indeed prove a hindrance to the creative writer. Many novelists are among the professed critics of the press, but the writing of fiction calls for other faculties, and spontaneity may suffer, however useful and lucrative the writing of reviews as an interlude, when the fount of creative ideas runs dry. Criticism, too, should be creative, but that is another matter, a side issue not directly belonging to the present theme.

The painter is more fortunate than the would be author in the circumstances of his training. Free exchange of criticisms and opinions belong to the art school—part of the *camaraderie* which exists among students. There is forthcoming criticism from the masters, and a world of pictures in which to study the art and craft of painting. But the young writer is differently placed, unless he be a good mixer and finds his way into a literary coterie. True, there are Schools of Journalism, and innumerable individuals who offer their services in the revision and placing of manuscripts. A wide market offers further opportunity for the testing of a literary ability, but the tyro who aims high must look to himself. Those of his friends who have arrived are engrossed with their own work, and a certain egotism, not to be denied as characteristic of the creative arts, must be taken for granted.

J. Quigley—*Great Thoughts*

Vision Fails First in Sleeplessness Test

Four University of Southern California students were recently subjected to a sleeplessness test. The eyes of one became too heavy, so only three finished the test. Perversely, the three students were wider awake than they had been at any time during the previous thirty-six hours. Not that they were not glad to turn off the radio, snap off the lights, put away the cards, and leave Dr. Brant Clark and Dr. Neil Warren, University of Southern California psychologists, to figure out the results. Even for a college boy, fifty-four hours without forty winks is too long.

"The greatest loss in any single faculty was vision," said Dr. Clark. "The boys just couldn't see clearly. Their notions of perspective were bad, their eye movements slow, and their judgment of color erratic. It shows what a problem the sleepy driver is."

There also was great loss of accuracy and steadiness in the tests for writing, aiming a gun, and hitting a nail on the head. General tests showed that muscular co-ordination was low. But there were periods when the boys seemed to make brief come backs to alertness, a phenomenon noted in everyday-life.

The longer the boys stayed awake, the more irritable they became. Attendants were constantly on hand, not only to keep them from nodding off, but also to keep them from flying at each other. Full results of the test will not be known for several weeks.

Life Spark Discovered

Discovery of billions of previously unknown electrical charges in the human body, showing that the "spark of life" is essentially something electrical, was reported to the American Chemical Society recently. The discovery, made at Harvard Medical School, fits significantly into other recent revelations of science that include thought and emotions in a network of electrical phenomena which appear to underlie body chemistry and structure of living matter. The newly found electrical charges are on the giant protein molecules, the body's so-called "building blocks," hitherto considered electrically neutral. In effect, the scientists discovered billions of molecule-size dynamos which exist in every human being,

"These newly found forces," it was stated in the chemical society's announcent, "are of primary interest in connection with the transmission of nervous impulses. Clarification of these electrical effects removes an important barrier to the understanding necessary to the intelligent treatment of nervous disorders, of how a nerve message courses down a nerve fibre."

Experiment with Diet to Extend Human Life

The riddle of extending the span of human life was attacked from a new angle that of diet in the last half of adult life, in a six year experiment, the beginning of which was announced recently at Cornell University.

President Livingston Farrand announced a gift of $42,500 by the Rockfeller Foundation to support the new study for six years. The investigation is based upon a Cornel discovery that the diets which science has hitherto concentrated on, those for most rapid growth of the young, are antagonistic for longevity in rats. The life span of these animals was increased by diets low in calories, diets the opposite of the optimum feeding for growth of the young.

Many body, bone, and internal organ changes were noted as a result of the long-life diets. The new study proposes to find out the meaning of these effects and whether some of them can be applied to adults not only to prolong life but to retain mental and physical vigour to the last.

Inner Culture

Relativity on Test

The Hon. Sir Shah Sulaiman, interviewed by the "Associated Press" states that the total solar eclipse of June 19 was of unique importance for many astrophysical observations. In particular, Einstein's General Theory of Relativity would be put to a severe test. There were only three astrophysical observations which Newtonian mechanics had failed to account for that established the reputation of relativity. One of these could be explained in other ways as well, but the remaining two furnished the crucial tests:

(1) Light from distant stars when passing close to the Sun is bent toward it as if it were attracted. Einstein's value for this deflection is 1''.745 as against the Newtonian value of 0''.87. Observation at the last eclipses, as shown by Freundlich, show a large excess even over Einstein's value amounting to 25 per bent.

(2) Also the light from the Sun appears to be shifted towards the red side of the spectrum. Einstein's value of this spectral shift for light of the wavelength 4000 both from the centre of the disc as well as from the edge is ·0084. But observation show a large excess in the spectral shift of light from the edge, which in the absence of any satisfactory explanation is characterised as some unknown edge effect. This excess has been recently shown by Evershed to be equal to Einstein's value thus doubling the result.

According to the formula of a new theory published by Sir Shah last year, the value of the deflection of light should be between 4/3, 3/2 times Einstein's value and should, therefore, lie between the minimum 2''.32 and the maximum of 2''.62 ; while although the value of the spectral shift from the centre of the disc is the same as Einstein's that from the edge should be double the value and, therefore, equal to .0168.

The total eclipse will facilitate the photographing of the stars lying behind the Sun for the purpose of measuring the deflection of light. And the measurement of the spectral shift of light from the crescents formed just before and after the full eclipse will not involve errors due to the scattering of light from the main disc. The eclipse observations are, therefore, likely to determine which values are correct.

At Home and Abroad

To Replace Pact of Ottawa

The Committee of the Indian Chamber of Commerce, Calcutta, have addressed the Government of India urging upon them the necessity of consulting Indian commercial opinion in connection with the execution of a new Trade Agreement in place of the existing Agreement between the Government of India and the Kingdom,—that is, in place of the Ottawa Agreement.

The attention of the Committee of the Indian Chamber of Commerce, Calcutta, has been drawn to a Press Report which recently appeared in the Press indicating the possibility of a stop-gap arrangement being made between the Government of India and the Government of the United Kingdom to cover the period between the termination of the Ottawa Agreement and the execution of a fresh Trade Treaty. Press reports also state some of the details of the preliminary programme in this connection and it is mentioned that the Commerce Secretary, when he proceeds on leave to England, will discuss the matter with the Board of Trade. It is evident from these reports that although the Government of India are maintaing complete reticence over the whole subject of the Indo-British Trade Agreement, communications appear to be going on between the Government in England and the Government of India in regard to renewal of the Trade Treaty. The Committee would earnestly request the Government of India to take the Indian mercantile bodies fully into confidence during the whole process of revision. The Committee would like to know, for example, the exact stage reached by the negotiations at present as well as the programme proposed to be followed by the Government in regard to the renewal of the Agreement. The Committee cannot help emphasising in this connection that one of the main reasons for the unsatisfactory character of the Ottawa Agreement was the refusal of the Government to consult representative Indian commercial opinion. The Indo-British Trade Agreement and the Ottawa Pact have been rejected by the Legislative Assembly and it is evident that in both cases, Indian commercial opinion was not consulted and representatives of Indian commerce and industry were not invited to participate. There is no doubt that the exclusion of Indian commercial opinion has weighed with non-official opinion in the Central Legislature and outside and the Committee therefore trust that Government will not repeat their previous mistake by ignoring Indian commercial opinion but will consult it at every stage during the process of execution of a new Trade Agreement with the United Kingdom on a basis of complete reciprocity.

Excavations At Nalanda

"The archaeological work at Nalanda stands as an example in India, and the conservation work being carried out there is a credit to the Archaeological Department," said Dr. K. P. Jayaswal, President of the Managing Committee, Patna Museum, who recently visited Nalanda along with another scholar to examine the condition of the remains of the ancient Nalanda University near Bihar Sharif, and the conservation work in progress there in the course of an interview to the "Associated Press."

Among the new buildings which have been exposed there is a monastery where over 200 metal images and an image with bronze head and agate body have been found. This monastery, said Dr. Jayaswal, was evidently inhabited by monk-artists as material for fashioning images have been found in the rooms. Some of these images were of great artistic value.

Arches of Pala Period.

In another monastery, true arches of the early Pala period have been exposed, and they have been very cleverly conserved with thin cement mortar. Foundations laid against earthquake dangers are exposed. The ancient builders used thick sand layers below bricks. The tall structure (at Stupa site No. 3) encasing the stupa of King Baladitya, which had tumbled down in the last Bihar earthquake, had been repaired and restored to the same condition in which it had been found when dug out. It was now thoroughly conserved against inclemencies of the weather, although the bricks used in the repair were the original bricks of the building and of the same period in which they were fixed with remarkable accuracy. Even after heavy rainfall now, no water stood accumulated in any part of the entire excavations, which was a tribute to the conservation work of the Archaeological Department. Every building was well-drained off, and every road and every digging had inclines and barrellings to take away the rain water.

Disposal of the Dead.

The system of disposal of the dead in the ancient University area has been fully brought to light, said Dr. Jayaswal. The dead were cremated in a straight row and the ashes were left undisturbed. Many of the smaller stupas which were formerly regarded as merely ornamental, had proved to be relic memorials where bones and hair of the deceased saints were placed under double sealings which, in their turn, are preserved in clay caskets. The sealings attached to documents have been detected by Mr. G. C. Chandra, the present Superintendent of Archaeology, Central Circle, to contain pieces of cloth of 38 count, which is a new fact brought to light. The excavations cover a large area and are a landmark in the work of preservation.

The decision of the Director-General of Archaeology in India to extend the existing museum building at Nalanda, said Dr. Jayaswal, removes a long felt want. When the overwhelming number of exhibits are probably arranged and housed, it will be one of the most important museums of the world.

The finds recovered from the excavations at Rajgir in the Maniyar Matha area at Rajgir (ancient Rajagriha) specially the terra cotta with various spouts which are at present kept at the Nalanda museum, are of exceptional importance and such antiquities have so far not been reported anywhere in the world.

Death of Maxim Gorky

The death has occured of Maxim Gorky, the celebrated Russian novelist and reformer at the age of 68.

From an apprentice to a shoe-maker to a world-reputed writer—this is the eventful career of Alexei Maximovitch Pieshvok Gorky who was born on

March 14, 1868 at the town of Nijni-Novgorod which has later been named after her illustrious son. His parents were in humble circumstances. The following autobiographical narration gives an interesting story of his life: "In 1878 I was apprenticed to a shoe-maker; 1879 I was apprenticed to designer; 1883, sullion on board a packet boat; 1883, I worked for a baker; 1884, I became a poster; 1885, baker; 1886, Chorister in a troupe of strolling opera players; 1887, I sold apples in the streets; 1888, I attempted to commit suicide; 1890 a copyist in a lawyer's office; 1891, I crossed Russia on foot; 1892, I was a labourer in the workshops of a railway. In the same year I published my first story." Finally he gave up all employment and became a tramp. During his travel he secured much of the material which he later used in his novels.

Gorky was imprisoned in 1905 as a political offender. His name will go down in history as a realistic novelist and his "Mother" will ever endear him to people of all countries. He visited United States in 1906.

Among his publications the following may be mentioned:—Chelkash; Song of the Falcon; Song of the Petrel; The Orloff Couple and Malva; About the Devil; The Spy; The Reader; The Outcasts; Three Men; Comrades; In the World; The Artamon off Family; Bystander and Magnet. Among his best-known works, all of which are extremely tragic and are written in an emotional style, are Song of the Falcon, Forma Gordyeeff, The Outcasts, Three Men and Reminiscences of Tolstoy.

In later years Gorky devoted himself to spreading the influence of the liberal political movement in Russia and at the time of the revolution of 1917 he was editing in Petrograd a radical paper. He at first opposed the Bolsheviki but later was reported to have given them his support.

Gorky is also the author of several dramas of which the most important are The Summer Folk, The Children of the Sun and The Barbarians. All are concerned with political Russia.

Maxim Gorky died following an attack of influenza about a fortnight back.

G. K. Chesterton

The death has occurred of Mr. G. K. Chesterton, the British author, journalist and critic at his country home in Beaconsfield at the age of 62.

Gilbert Keith Chesterton was born in London in May, 1874, and came of a family of estate agents. He was educated at St. Paul's School, which he left in 1891 to study art at the Slade School. But his natural bent was literary and he devoted himself mainly to cultivating that means of expression, both in prose and verse. For a time he was in the publishing office of T. Fisher Unwin and also reviewed art books. Having already published a volume of clever poems "The Wild Knight," he entered journalism in 1900 as a pro-Boer. "The Ball and the Cross" is a disjointed fantasy illustrative of faith and disbelief. "Man Alive" is nearer to life and a little less whimsical. In his "Father Brown" series he presents an apparently guileless priest who is really a second Sherlock Holmes. His other stories include "The Man who knew too Much," "Tales of the Long Bow," "The Everlasting Man" and "The Return of Don Quixote," partly written before the war and predicting an anti-revolutionary revolution such as Mussolini carried through in Italy.

Travel Books.

He produced several travel books such as " Irish Impressions," " The New Jerusalem " and " What I saw in America," a successful " Short History of England," " The Superstition of Divorce," "Evils of Eugenics," " What's wrong with the World " (1910), " The Victorian Age in Literature," " The Crimes of England," " St. Francis of Assisi," " William Cobbett " the fantastic play " Magic " and another drama " The Judgment of Dr. Johnson."

As a poet Chesterton did admirable work in " The Ballad of the White Horse," " Lepanto " and " The Queen of Seven Swords," and some critics regard his best poems as the finest fruits of his genius.

Chesterton, who travelled in Palestine in 1920 and made a long lecture tour in the U. S. in 1921, visited Poland in 1927. Edinburgh gave him the hon. degree of LL.D. in 1925.

Death of Oswald Spengler

The famous German philosopher-historian, Oswald Spengler died at Munich at the age of 56. He was best known as author of " Decline of the West," which has been translated into English and many other foreign languages. The scope of his massive studies ranged from mathematics and natural history to aesthetics and history. Among his other works are " Prussianism and Socialism " and " New Structure of the German Reich," published in 1920 and 1924 respectively. His latest work was "Decisive Years," the first volume of which appeared in 1933.

The League and Slavery

The abolition of slavery where it still exists has been one of the activities of the League of Nations for more than a decade.

It is believed that there are still some millions of human beings in different parts of the world who are subjected to conditions of servitude, and that slave raiding, the slave trade and various forms of debt slavery and serfdom are still carried on, which could and should be progressively repressed.

For this purpose, the Slavery Convention of 1926 was drawn up under the auspices of the League and ratified by a large number of countries.

A special Committee of Experts on Slavery was appointed by the Council with powers to examine documentation presented to it by various Governments, and also to consider memoranda on slavery submitted by its various members. This Committee, which held a session in 1935, was asked, as a result of the Council resolution, later approved by the 1935 Assembly, to hold an extraordinary session in 1936. This meeting was accordingly held in Geneva from April 15th to 25th under the chairmanship of M. Marchand, Governor of Colonies and ex-Commissioner of the French Republic in the Cameroons. He replaced the late Chairman, M. Albrecht Gohr, whose death only a week before the Committee met had deprived it of one of its most devoted and valued members, who, in a long career of colonial service, had, since 1924, served in various capacities on the League's Committees concerned with the abolition of slavery.

In addition to M. Marchand, the other members present at this session were: M. José d'Aimada, Colonial Adviser to the Portuguese

Ministry for Foreign Affairs ; Sir George Maxwell, the late Chief Secretary to the Government, Federated Malay States; M. Neytzell de Wilde, Head of the Department for Juridical Questions and for League of Nations Affairs at the Netherlands Ministry for the Colonies, ex-President of the Legislative Assembly of the Netherland Ministry for the Colonies, ex-President of the Legislative Assembly of the Netherlands Indies; Mme. Isabel Oyarzabal de Palencia, Spanish delegate to the International Labour Conference and to the Assembly of the League of Nations; M. Moreno, Director in the Italian Ministry of the Colonies, replacing Commendatore Tullio Zedda. The late Chairman, M. Gohr, was replaced by M. Louwers, Colonial Adviser to the Ministry for Foreign Affairs of Belgium, and Secretary-General of the International Colonial Institute, who was appointed for the remainder of the term of office of the deceased member.

The Committee adopted a lengthy report, which will be submitted to the Council at its May session, and which will doubtless be of great interest to all persons concerned with the problem of the abolishing of the last vestiges of slavery.

News and Views

[A monthly record of News and Views relating to Cultural and Academic Institutions, Events and Movements in India and outside.]

History of Bengal

The " History of Bengal " project undertaken by Dacca University is making rapid strides.

It is understood that the editorship of the first volume—the Hindu Period—has been placed in the hands of Dr. R. C. Mazumdar, Head of the Department of History, Dacca University.

The second volume will comprise the pre-Mughal Sultanate period of Bengal from the first invasion of the Moslems to the fall of Daud, the last Pathan Sultan of Bengal.

The third volume will deal with Mughal History from the fall of Daud to the battle of Plassey.

The editorship of the second and third volumes has been offered to and accepted by Sir Jadunath Sarkar.

It is understood that owing to pre-occupation with other work Dr. N. K. Bhattasali of the Dacca Museum has intimated his inability to write the chapters originally allotted to him, and a portion of these has consequently been re-distributed among other scholars of Dacca University.

Dacca University has, it is understood, already made a grant of Rs. 1,000 towards the preliminary expenses and Mr. A. F. Rahman, Vice-Chancellor of the University, has promised another Rs. 1,000.

It is expected that the first and the third volumes will be ready for press by the end of July, 1937.

Afghan Education

King Zahir Shah's keen personal interest in educational development in Afghanistan is exemplified in the recent grant of Rs. 20,00,000 for this purpose.

The Queen-Mother has given a donation of Rs. 1,00,000 to be spent for the improvement of women's hospitals.

Agra University

It is understood that the Government will nominate a special representative to watch the interests of Agra University during the progress in the legislature of the amending Bill to the Agra University Act.

While the University's executive council has recommended the names of Dr. Basu, the present Vice-Chancellor, and Dr. Narain Prasad Asthana, ex-Vice-Chancellor, it is practically certain that Dr. Asthana will be nominated as he has been in the closest touch with the Agra University from the time of its inception.

The amending Bill includes certain provisions to curb the predominance of teachers in the executive side. This is a sequel to the troubles which arose during the last elections when the Chancellor had to annul the proceedings owing to alleged irregularities. When the amending Bill was introduced a select committee with Sir J. P. Srivastava as chairman was appointed and some evidence was taken at Allahabad. It appears that the Government are taking a netural attitude to the Bill as it mostly concerns the internal working of a university.

Sapru Report

The Government of India has been actively considering such points arising out of the Sapru Report as have an all-India bearing, and an announcement may shortly be expected of what action they propose to take in this regard. Anticipations are that this announcement will indicate that instead of conducting a large-scale inquiry Goverment may ask for different expert opinions. The Provincial Governments have already been sent a circular and their replies are awaited.

World-Congress for Leisure Time and Recreation

The German Organizing Committee of the World-Congress for Leisure Time and Erholung (Recreation) has invited Prof. Benoy Kumar Sarkar of the Calcutta University to take part in the Hamburg Session of the Congress towards the end of July. The previous session was held at Los Angeles (America) in 1932. The Congress discusses problems of great importance to the working classes and is valuable to economists and statesmen interested in social efficiency as well as other topics of applied sociology.

Bharati International Ph.D.

The Chancellor of the Andhra Research University, incorporated in India and the U. S. A., has accepted the recommendation of the U. S. A. Judges that on consideration of the reports on the thesis submitted by Mr. B. V. Mahanty, a member of the Cuttack Bar, he may be granted the Bharati International Ph.D.

Education Board

The following have been nominated by the Governor-General in Council as members of the Central Advisory Board of Education:

Mr. M. V. S. Srinivasa Sastri, Vice-Chancellor, Annamalai University; Mr. A. G. Clow, Secretary, Government of India, Industries and Labour Department; Lala Shriram, Millowner, Delhi; and Mr. S. A. Roberts of Messrs. Bird and Company, Calcutta.

Sir S. Radhakrishnan

It is understood that an honorary degree will be conferred on Dr. Sir S, Radhakrishnan, who is the first Indian to be appointed Spalding Professor of Eastern Religions and Ethics at Oxford University. He is also likely to be elecled as Fellow.

Sir S. Radhakrishnan told Reuter's correspondent that he would probably be spending two months in the United States as the representative of the Andhra University at the Harvard University Tercentenary celebrations, but, if not, he would be returning to India for a short period before assuming his position at Oxford in October.

He is expecting to attend the World Congress of Faiths and has already seen Sir Francis Younghusband.

Another of his visitors was the Marquess of Zetland, Secretary of State for India, who came to discuss Indian and philosophical questions.

Other functions which Sir S. Radhakrishnan would be attending are the Educational Conference at Cheltenham and the Centenary of the London University.

Hours of Attendance in Secondary Schools in Bombay

It has been suggested, states the Director of Information, Bombay, that Government should fix the school hours in secondary schools in such a way that schools work in the morning and in the evening and that there is no school work at least for a couple of hours after a full meal,

Some of the main arguments in favour of this suggestion appear to be that within half an hour of taking a meal the digestive function reaches its height of curve which very gradually falls to the baseline after a period of 2½ hours, and that it is therefore very desirable that no active work, *i.e.*, brain work or muscular exercises, be permitted during the period ; and that in tropical countries, like India, early morning is the best time to impart and receive knowledge which undoubtedly requires great concentration of mind, as both teachers and pupils are fresh after a good night's rest.

On the other hand the present school hours, *viz.*, 11 a.m. to 5 p.m., appear to have been evolved and come to be adopted generally because they serve greater convenience. It is common knowledge that people generally adjust the timings of their domestic affairs to suit the timings of their occupations and as the hours of work in cities and bigger towns in the case of most of the occupations range from 11 a m. to 5 p.m., it has been found convenient to have school hours also coinciding with these hours. Moreover, the proposed change in the existing school hours involving additional trips to school and back, may in consequence cause great inconvenience to pupils and teachers and may result in depriving the pupils from getting guidance from parents in their studies.

It would appear from the foregoing, says the Director of Information, that every argument advanced either in favour or against the proposed change, has its counterpoise, and it is difficult to say whether the change proposed would meet with general approval.—*The Statesman.*

Bombay University

A students' procession marched on the Bombay University a few minutes before the University Senate commenced its sitting on June 15. The object of the demonstration was to protest against the low percentage of passes at this year's Matriculation Examination. It is recalled that out of 28,000 students who appeared at this year's Matriculation Examination only a little over 6,000 have passed.

The Royal Empire Society : The Walter Frewen Lord Prize in Imperial History

An Annual Prize to the value of £25 established by Mrs. Frewen Lord in memory of her late husband, Walter Frewen Lord, the author of "Lost Possessions of England," and other well-known works in Imperial History, is awarded annually by The Royal Empire Society, on the advice of its Imperial Studies Committee, for a monograph or essay concerning a subject of Imperial History and embodying either the results of original work or an ordered and critical exposition of existing data.

Essays or monographs may be submitted by undergraduates or graduates of any University or University College in the British Empire of not more than four years' standing from their first degree.

The subject for the essay or monograph will be at the candidate's discretion, but it must relate to some matter of historical importance concerning the development of the Empire, the field in which Mr. Frewen Lord carried out his work.

No definite length is imposed upon the manuscript submitted, but candidates are advised that the essay should lie between the limits of 10,000 and 20,000 words.

The Prize awarded will consist of books to the value of £5, decorated with the book plate of the late Mr. Frewen Lord, chosen by the candidate in consultation with the Imperial Studies Committee together with a sum of £20,

The Prize will be next awarded for the year 1936, and manuscripts must be forwarded in candidature for the Prize to the Assistant Secretary, Imperial Studies Committee, Royal Empire Society, 17 Carlton House Terrace, London, S. W, 1 on or before 31st December, 1936.

The Royal Empire Society Grants in aid of the publication of Monographs embodying the results of Research relating to the Empire

The Council of the ROYAL EMPIRE SOCIETY annually sets aside from the funds of the Society a small fund to facilitate the publication oi original monographs embodying the results of research relating to the British Empire oversea. Grants will be made from this fund from time to time upon the recommendation of a small committee. The conditions governing the award of grants are as follows :

1. Save in exceptional cases, candidates must not be more than 35 years of age on December 31st of the year of application.

2. The monographs submitted for aid in publication must embody the results of research conducted by the candidate into some matter of importance relating to the British Empire oversea or some associated subject.

3. The research may be concerned with any appropriate subject whether in political, natural or economic science, or in the field of literature. Works of controversial character cannot be accepted.

4. No rigid limits of length are imposed, but in general it is expected that, with a view to their publication as octavo volumes, the monographs shall contain not more than, say, 200 to 300 pages, *i.e.*, 60,000,80,000 words.

5. No limitation of subject or method of treatment is prescribed. In general, however, it may be suggested that those monographs are most likely to secure grants in aid which, by the importance of their subject and their literary presentation, will make an appeal to the general reader.

6. The next allocation of grants will be made about the end of January, 1937. The work submitted, together with particulars of the candidate's career, should be addressed to the Assistant Secretary, Imperial Studies Committee, Royal Empire Society, 17 Carlton House Terrace, London, S. W. 1, and should reach the Society before December 31, 1936. Work that does not receive a grant during the year of application may also, at the discretion of the Committee, be considered during the following year, if still unpublished.

7. The successful works will be published by Messrs. Longmans, Green & Co. in a uniform style in the series known as "The Imperial Studies Series," under the general editorship of a person or persons appointed by the Council. The copyright of the works so published shall remain the property of the authors, but the consent of the Council shall be required for any re-publication of the works.

Students and International co-operation

A Committee of Representatives of International Students' Organisations met in Geneva towards the end of April.

The Committee gave its main attention to the question of the principles and methods of international co-operation between students, and took note of several reports submitted on this subject by the organisations that are members of the Committee and by the International Institute of Intellectual Co-operation.

The Committee felt that, at the present time, grave events have rendered public opinion troubled and anxious in a large number of countries, and deemed it to be the duty of young students to counteract the misunderstandings that set peoples at variance and imperil the general organisation of peace, even outside their own immediate surroundings. The Committee observed with satisfaction that the various organisations tended to encourage a consideration of questions of professional training from an international point of view, and also a scientific study of problems of foreign politics. It recommended its members to increase the number of smaller meetings, confined to one region or to two countries, in addition to the organisation of international conferences. Being desirous that an ever larger number of countries, and opinions should be associated in its work, the Committee also expressed the hope that delegations of member organisations might consist of persons of different nationalities, and that experts and representatives of student groups from countries with which the Committee is not sufficiently connected should be asked to give temporary assistance. It was also decided to consider arranging for "conversations" on subjects relating to human ideals, so as to keep in touch with movements of opinion among young persons of the present day.

In pursuance of its work in regard to unemployment among young intellectual workers, the Committee was glad to learn what was being done by the International Labour Office, the Institute of Intellectual Co-operation and the Entr'aide universitaire for a better organisation of the labour market by the creation of university statistical and employment bureaux in various countries. It recommended that the work done by these various bodies in the international sphere should be co-ordinated, and requested the International Labour Office and the Intellectual Co-operation Organisation to consider the setting-up of an international centre of information in regard to openings for work, in order to facilitate the finding of permanent employment for young graduates, especially in overseas countries.

Miscellany

STATE AID TO INDUSTRY

Of the various types of State aid to industry, that consisting of purely technical assistance was developed relatively early in the industrial era. Such diverse activities as the provision of business statistics, the setting up of experimental farms and research institutes, special assistance to traders by consular representatives, and in some countries State insurance and credit facilities, have been long established. Further progress has been recorded in this field during the last few years. The Bureau for the Rationalisation of Industry set up in Japan, the Committee for the Promotion of Swedish Production which it is proposed to convert into a permanent Commission, the levy imposed on wool in New Zealand in order to provide funds for scientific research in relation to sheep and wool, are typical examples of State action in this direction.

Financial aid to industry, sometimes with the object of giving necessary encouragement and support, sometimes with the desire to influence its line of development, has been a marked feature during recent years. The work of the Reconstruction Finance Corporation in the United States, which has made loans to or bought shares in industrial undertakings to an amount which at present stands at two and a half milliard dollars, is an especially notable example. The Institute of Rediscount and Guarantee set up in Belgium ; the Industries Assistance Acts of Queensland, Australia ; the measures proposed by the Government of Netherlands for financing industry are all, in their various ways, attempts on the part of the State to encourage and support business enterprise. Government guarantee of the interest on a loan is yet another form of State aid, especially important in Great Britain at the present time. In some countries, notably Italy and Austria, the State has a controlling interest in the large banks, which in turn have a preponderant influence over most of the important industrial undertakings.

Most ubiquitous of all the types of State aid is the subsidising of certain forms of economic activity which the Government looks upon as being of especial importance. The number and variety of these subsidies, direct and indirect, make it impossible to give anything more than a few general illustrations. A country such as the Netherlands, where the principle of *laissez-faire* is deeply enrooted, has budgetary allocations for 1936 amounting in all to some hundred million florins for assistance to exporters of dairy produce, market gardeners and bacon producers. The Danish Government is subsidising business undertakings on condition that they make a genuine increase in their staff. In Great Britain sugar-beet growing is promoted at a cost of nearly £3 million a year. Japan subsidises the Industrial Guilds in which small producers are organised. Almost every country with a merchant marine is supporting it by subsidy. The great majority of State price-fixing schemes are buttressed by grants. In addition there are a multitude of disguised forms of subsidy: special exchange rates, special freight rates, remission of taxation, etc.[1] Subsidies are a form of State intervention which come in for general obloquy. But to condemn all such practices out of hand would be a grave mistake. Economic realities are not the sole realities nor are short-run considerations always to be preferred to those involving a longer view. Nevertheless, it is in this field particularly that a great deal of the "planning" calling for early liquidation is likely to be found.

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[1] Closely analogous are the various protective measures, but these may be taken more appropriately under the section dealing with State intervention in the conduct of international trade.

State aid to industry may be looked at from three main aspects. In certain of its manifestations—particularly on the technical side—it is essentially a development of national services. From another point of view it is principally a reaction to stress of acute industrial depression, to be discontinued when the emergency is past. From yet another angle it may be seen as the first step towards Governmental regulation. To such extent as industry becomes dependent upon the State for financial assistance, the system of private enterprise is already in process of replacement.—P. W. Martin in the *International Labour Review* (Geneva).

Benoykumar Sarkar.

THE SOCIAL SERVICE ACTIVITIES OF THE RAMAKRISHNA MISSION

Excluding the hundreds of "unaffiliated" institutions in Bengal conducted according to the ideals of the Ramakrishna Mission, the total number of centres including those in N. and S. America, England and Europe, Burma, Ceylone and Strait Settlements, was 102 at the end of 1935. The number of centers of the Mission in India, exclusive of the Ramakrishna Math and its branches, was 42. A new educational centre in the Coimbatore district was added in the year.

The Mission conducted both Temporary and Permanent work. Temporary Relief work was done in times of distress caused by floods, famine, fire, tornado or epidemics during the year in Bankura, Hooghly and Burdwan Districts, as well as in Abdelpur, Dhalla, Manbhum and Tamluk. The total expenditure for the works was more than Rs. 16,000, the most important of them being the Damodar Flood Relief.

The Permanent Work was of the three kinds as usual, *viz.*, Philanthropic, Educational and Missionary. Each of the centres conducted one or more of these.

Philanthropic.

The Philanthropic Activities include three types of work, *viz.* (1) Indoor-Hospital work, (2) Outdoor Dispensary Work and (3) Regular and Occasional Service of various kinds. 32 out of the centres in India conducted one or more of these types of work.

In all there are 7 Indoor Hospitals including the Child Welfare Centre with its attached Maternity Hospital at Bhowanipore, Calcutta, which does both pre-natal and post-natal work along with its other activities and also trains midwives. There are 31 Outdoor Dispensaries including a Tuberculosis Dispensary at Delhi. The centres doing philanthropic work are widely distributed in different parts of India, and many of them are situated in Benares, Hardwar, Brindaban, Allahabad and other places of pilgrimage, as well as in cosmopolitan cities such as Rangoon, Bombay, Cawnpore and

Lucknow. The Sevasram at Benares is the largest philanthropic institution of the Mission, and the Hospital at Rangoon holds the highest record in outdoor and indoor work. The latter treated nearly 2 lakhs of patients in 1935.

Philanthropic work is done also by such rural centres of the Mission as Bhubaneswar in Orissa, Jayrambati in Bankura, Sargachi, in Murshidabad and Sonargaon in Dacca.

The Indoor Hospitals of the Mission treated more than 6,800 cases in 1935 as against 6,504 in 1934, and the Outdoor Dispensaries treated over 900,000 in 1935 as against nearly 830,000 in 1934. The number of new cases and the number of repeated ones were in the proportion of 10 : 17.

Educational.

The educational work of the Mission falls mainly into two divisions, *viz.*, (1) Boys' Schools, Girls' Schools, Mixed Schools, the classes ranging from the Matriculation standard down to the Primary, and Students' Homes and Orphanages.

Mass education for adults and juveniles through day and night schools forms a feature.

Out of the 42 centres in India 29 conducted some type of educational work or other. In all there were 15 Students' Homes, 3 Orphanages, 3 Residential High Schools, 4 High Schools, 2 M. E. Schools, 33 Primary Schools, 7 Night Schools and 3 Industrial Schools.

Some of these institutions are situated in or near the University Centres of Calcutta, Madras and Bombay and in the towns of Jamshedpur, Deoghar and Barisal. Physical, cultural, moral and religious training was imparted to the inmates or pupils.

Rural Educational Work was done as usual by some of the Centres such as Sarisha near Diamond Harbour, Contai in Midnapur, Habiganj and Sylhet in Assam. The centre at Sarisha has nearly 500 boys and girls in its schools, and spends over Rs. 12,000 every year.

The Industrial Schools taught one or more of the arts, crafts and industries which may be grouped under the folllowing heads: (1) Mechanical and Automobile Engineering, (2) Spinning, Weaving, Dyeing, Calico-printing and Tailoring, (3) Cane-work and (4) Shoe-making. In the Industrial school at Madras, the Mechanical and Automobile Engineering course covers a period of 5 years, and a certificate issued by the Mission is recognised by the Government. The centre at Habiganj conducts two shoe-factories to provide better training ground for the cobbler boys of the locality, and runs two Co-operative Credit Societies for the benefit of the cobblers.

The Students' Homes at Madras and Calcutta, the Vidyapith at Deoghar, the Sister Nivedita School at Calcutta and the centre at Sarisha are a few of the most prominent educational institutions of the Mission. The educational centre at Madras is the largest. It had 925 pupils in 1935. It spends over Rs. 40,000 annually for its work.

In the 70 educational institutions of the Mission in India there were over 3,000 students in 1935 as against 3,050 in 1934.

In Ceylon there are 12 schools conducted by the Mission with over 2,200 boys and girls, and in Singapore 2 schools with over 200 students.

In all there were over 6300 students in all the centres, and of these more than 4,800 were boys and 1,500 girls.

Expenditure.

The disbursements of the Mission in India and Burma may be roughly computed to be over 2 lakhs for philanthropic work, and over 3 lakhs for educational activities, the total approximate expenditure being over 5¼ lakhs for its Permanent Work.

Libraries and Reading Rooms.

There were 60 Libraries and as many Reading Rooms, each centre having one or more. The Mission Society at Rangoon did excellent work and had a daily average attendance of nearly 100 in its Reading Room. The Students' Home at Madras has more than 17,000 volumes in its libraries.

Missionary.

The monastic members of the Mission went on propaganda tours in India and abroad. The teachings of the Vedanta as interpreted by Sri Ramakrishna and Swami Vivekananda were disseminated chiefly through the English monthlies—*Prabuddha Bharata* (Mayavati), *Vedanta Kesari* (Madras) and *the Message of the East* (Boston), and the *Udbodhan* in Bengali and the *Ramakrishna Vijayam* in Tamil, as well as through the publications of the Ramakrishna-Vivekananda Literature and similar works. Classes were held and lectures and sometimes radio-talks were given at or near the various centres, associations, Universities and other bodies. A member of the Order formed the nucleus of a Vedanta centre in Switzerland and another started a centre at London, during the year under review.

There are colonies for the Harijans and other backward classes in some centres, those at Trichur (Cochin State) and Shella in Khasia Hills being two of the important ones. At these colonies the monks of the Mission have been conducting for over a dozen years past educational and other work for the uplift of these neglected communities.

BENOY KUMAR SARKAR.

THE SECOND FIVE-YEAR PLAN

(January, 1933—)*

As early as 1931 Stalin made a pronouncement against the excessive persecution of the intelligentsia and the engineers by the G.P.U. In 1933, he advocated in a famous article more restraint in the methods of collectivisation in the villages.

For the last three years continuous efforts have been made to humanise the system. The Bolsheviks have learned to recognise the "necessary vital connection between the interests of the national economy as a whole and the improvement in the material condition of the workers and collective farmers " (Molotov). My own view is that this connection is being secured through the restoration of a money economy, and the next step is to see how the interests of the State and individual are being reconciled.

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* The first Five-Year Plan ran for four years and three months from October, 1928, to December, 1932.

The first stage was that of increased supplies in the second Five-year Plan ; it was no longer necessary to press on at the same pace with the development of the key industries, and more attention was devoted to light industries such as textiles, food-canning, perfumery, confectionery, etc. Simultaneously it was found that exports could be considerably reduced, since machinery could now be largely made in the country instead of having to be imported. With a favourable balance of trade since 1933, the U.S.S.R. now mainly exports manufactured articles and retains its food products.

The industrial progress made it possible to equip agriculture with machinery and to supply the collective farmers, *Kolkhosi*, with manufactured articles. At the same time, instead of insisting upon the complete surrender of the peasant to the commune, the collective village has been developed on the lines of the artel, a system which leaves to each peasant a small garden, a cow, and two calves, two sows and their pigs, a few goats or sheep and any amount of fowls, rabbits, and bees. The peasant is, furthermore, entirely free to sell in the open market not only his own products but also his share in the collective products after the State and the tractor station have been allotted their shares and the necessary reserves have been made. Thus after the excesses of 1930-32, qualified collectivisation of agriculture has been pursued peacefully and by 1935 had penetrated to 90 per cent. of the households and embraced 94 per cent. of agricultural production. Under this milder form, collective farming has achieved a striking measure of success, as is shown by record crops for the last years, and by the fairly rapid reconstruction of the herds of livestock.

Available supplies of manufactured articles and food products were thus considerably increased, and while two years ago there were practically no shop windows in the big towns a recent journey over 3,000 miles in Russia has revealed the fact that in all big towns there are shops all along the main streets, similar to those in the suburbs of London. A visitor also notices great numbers of people going into these shops to purchase goods without having to queue up.

The economic revolution achieved in the Soviet Union is without parallel. In fifteen years—for it is fair to reckon only from the end of the civil war—one of the poorest and most backward nations has achieved simultaneously an industrial equipment and a complete transformation of its agricultural methods. Through many changes of policy, the Bolsheviks have gradually extended social ownership to all the means of production, transport and trade. It is important to realise that their gradual return to capitalist methods has not so far meant a return to capitalist principles of individual profit.

Their system is socialist. Although individual property can be acquired in the form of savings, state bonds, a house, a car, or a few animals, and although such property can even be inherited up to an amount of 50,000 roubles, there can be no individual owenership of the means of production. As the system develops we may see issues of industrial debentures but it seems reasonably certain that shares will not reappear.

Furthermore, it is not possible in the U. S. S. R. to live on unearned income, for such income can only be small and is heavily taxed.

As it is, the system works, and this in a country of 170 million inhabitants which for size, diversity and natural wealth can be compared only with the United States. The Soviet Union is thus becoming a leading factor in the world and it would be a profound mistake to ignore it.—R. J. Truptil, in the *Lloyds Bank Monthly Review* (London).

BENOY KUMAR SARKAR.

Reviews and Notices of Books

Tales from the Mystics of the East: General Parakram Jung Bahadur Rana; 1936, Kitabistan.

Kitabistan is doing a great service to India and the East by its publications of saintly biographies from the Mystic East in this armament-throttled age. The present monograph is very neatly bound with a graceful frontispiece and the execution with ample margins does justice to the subject. Very palatable indeed is the foreword with a quotation from St. John of the Cross and definition of mysticism as the 'romance of religion.' Indeed the author is to be congratulated for not making the subject heavy. One glides through the pages as through the adventures of the Knights of the Round Table, in search of the ever elusive Holy Grail. Each story has a moral artistically made self-suggestive. The anecdotes are taken from the lives of the Buddha, Hazrat Imam Hassan, Nanak, Mira Bai, Hasan of Basra, Ibrahim Adam, Brahmin priests, Sukhdeoji, Saint Shibli Allama Abdul Salam, Junaid, Bab Misr, Kabir, Moses, Mira Bai, Rabia, Jaidev, Bayazid, Muinuddin, Abul Hashan Sushma, Sadan, Fariduddin, Tulsi Das, Ghous Ali Shah, Shams Tabraiz, and Maulana Rumi which show the author's catholicity of heart. True, India is not as it is depicted as a place where every community is flying at each other's throat but is a place and perhaps the only place on the earth where it is genuinely and practically believed that in the Kingdom of God the citizens are neither all white nor all black nor all Hindus nor all Musalmans. These Fakir saints had as their followers members of both the communities and have elevated the masses irrespective of caste or creed wherever they flourished. One is thankful to the author for taking us through such a flower garden which unconsciously suffuses us with the scent of Behest.

PANCHANAN MITRA.

The Mystery of the Mahabharata, Volumes III-V, By N. V. Thadani, Bharat Publishing House, Karachi.

The three volumes before us bring to completion Principal Thadani's well-known treatise on the *Mahābhārata*, the earlier part of which was already noticed in this Journal sometime ago (March, 1934, p. 378). The author reiterates his view that the *Mahābhārata* is "a picture of all systems of philosophy and religion, as the ancients understood them." Volume III gives the story of the famous poem and its "essence." The concluding volumes (IV and V) are concerned with "the explanation of the epic." The author at first found "little to attract" in the life-history of the Kauravas and the Pāṇḍavas, or the account of their adventures and deeds (Vol. I, p. vi). He is now prepared to concede (Vol. III, p. xlvii) that "It is an extraordinary work, conceived as a pure story .... a marvel of the Poet's art .... the most popular of all religious stories in India .... and there are many who love to think of it as a dream of India's glory in the past, a romance of love and life, an Epic of great and heroic deeds of valour and war." "That it has succeeded as a story," he adds, "*no one can deny.*" But he hastens to add further that "it can also be interpreted as a picture of all systems of philosophy and religion by means of the ancient method of Letter-analysis." By following this method of interpretation he finds that Bhīsma personifies the Purusha of Nyāya (III. 364). Dhṛitarāshṭra represents the Nyāya-Vaiśeshika or Buddhism (III. 375). Food is personified by Karṇa (III. 381), Draupadī is "the sacrifice of the Mind and the Senses and their objects (V. 841)," Vāsudeva means "of Vasudeva" (Va, Su, Deva) which signifies "(Deva) lord of all that are (Su) born of (Va) Prakṛiti (V. 745-46), etc. etc. The original *parvas* of the epic are, according to the author, but different steps to indicate definite stages in the progress of Man from one system of thought to another (IV, p. xxvii). While credit is due to the author for the remarkable patience and marvellous industry he has shown in developing his theme, one may be permitted to doubt whether the re-interpretation of the *Mahābhārata* suggested by him will really have an abiding interest for *all* " (III, p. xxxiii). For the general reader the most interesting part of the book is Volume III which, besides giving a useful summary of the epic story, contains a rendering, in English verse, of the Song of the Blessed Lord (*Bhagavad Gītā*).

H. C. R. C.

Immanuel Kant on Philosophy in General: Translated with Four Introductory Essays by Humayun Kabir, B.A.(Oxon.), Lecturer in Philosophy and English Literature, Calcutta University, published by the Calcutta University Press, 1935.

Contemporary interest in the philosophy of Immanuel Kant, which is at the very modest computation more than one hundred years old, is too apt to provoke a derisive smile on the lips of the philosophical modernist. But our author of this instructive monograph on Kant has forestalled the would-be critic and refuted him in advance. Even the most go-ahead of our modernists cannot but endorse the prefatory remark of our author. "Particularly of Kant," observes Mr. Kabir, "it may be said, in words that Professor Whitehead rightly applies to Plato, that the whole of modern European philosophy is only 'a series of brilliant foot-notes' to the speculative achievements of Kant." No more accurate assessment of the intrinsic worth of the Kantian philosophy, and consequently no more fitting apology for a renewed study of Kant could be conceived than the one furnished herein. That also explains why one stereotyped system of interpretation—as for example, the one that is made out by punctuating every statement of Kant with forward reference to Hegel—cannot be credited with finality in respect of any of Kant's teachings. It has been said of the Bible that we do not merely read it but read *into* it ; and with no loss of meaning does this remark apply to the case of Kant's philosophy. Accordingly, Mr. Kabir is strictly justified in holding that "this makes it all the more important to study Kant, and study him in his own words so far as practicable, for very often they are the loudest in detraction who have read the least of him." This is indeed a much-needed corrective to the long-established tradition, sponsored by Edward Caird and others, of reading Kant through Hegel's eyes, and assigning to Kant only a parenthetical importance in relation to Hegel.

With this apologetic preamble the author proceeds to his task of translation which is embellished by four introductory essays: the first on

Kant's Theory of Knowledge, the second on Kant's Theory of Conduct, the third on judgment in the Critical Philosophy, and the fourth on the two Introductions for the Critique of Judgment. To these is appended an Abstract of Kant's treatise "On Philosophy in General," as also an Abstract of the Introduction to the Critique of Judgment. To the execution of the somewhat thankless task of a translator he brings a power of philosophic discernment which strikingly reveals itself in the Introductory Essays, and makes them typical of what an exegetical interpretation is expected to be. The thesis he is concerned to maintain—and which he has done with a remarkable wealth of documentary evidence—is the growing recognition in the history of Kant's thought of the use and importance of the individual, as clearly evidenced by the analysis of Judgment in the third Critique which by the way, is not, as it is usually supposed to be, "an after-thought to gloss over the glaring defects in the construction of the critical Philosophy." Premising, as he does, "the importance of the third Critique for understanding the Critical philosophy, for it is the keystone to Kant's philosophical constructions," he justifies this importance by demonstrating how "the entire burden of the proof of the possibility of knowledge as well as conduct is thrown upon Judgment, for judgment is concerned with the individual and yet gives knowledge." Herein, the contention of our author irresistibly recalls the kindred attempt on the part of Dr. R. A. C. Macmillan to present the Critique of Judgment as the "Crowning Phase of the Critical Philosophy." It is unfortunate the name of this book does not occur in the list of References prefixed to the book under review. Any way Mr. Kabir's presentation of the thesis leaves nothing to be desired. The book, as a whole and in detail, offers a delightful reading, and is admirably perspicacious and persuasive, although polemical in a sense. What, in a word, our author has successfully demonstrated, with reference to Kant's treatise 'On Philosophy in General' is its abiding worth in stressing the autonomy of feeling and in rescuing the Individual, which is the soul of art, from the grave of the abstract universal—the craze of the first two Critiques of Immanuel Kant. Hence the unsolved problems of the first two Critiques—the relation of categories to the details of experience and the relation of causality to freedom—can only be solved by the aesthetic judgment or art ; for "in art, we are concerned with the individual, and yet the individual of art exhibits law or form, though law or form of a kind that cannot be divorced from its individual manifestations."

Accordingly, one would agree with our author in his representation of the Third Critique as "an attempt to soften the distinctions which the first two Critiques had made too rigid, by showing that both Understanding and Reason require, though in different ways, a living individual element in thought......The advance in the third Critique lies in this, for Kant now recognises that the spontaneous creative activity of the mind is necessary, not only for thinking of the unconditional totality which Reason seeks to know, but also for the awareness of the barest particular which Understanding grasps by the application of the categories. The principles of judgment are involved in all Knowledge and come into play as soon as we begin to consider the particular, not after we have already determined and described it.

The scrupulous care with which this printing has been executed reflects great credit on the Calcutta University Press.

SAROJ KUMAR DAS

Ourselves.

[I. Military Studies in the University.—II. Some Proposals of Educational Reform.—III. Vice-Chancellor on the Need of Trained Teachers.--IV. University Representatives on Conferences outside India.—V. Biology as a Subject for I.A. Examination.—VI. Redistribution of Subjects in English Honours Course.—VII. Nagarjuna Prize for 1935.—VIII. Premchand Roychand Studentship for 1935.—IX. Onauthnauth Deb Research Prize for 1936. X. Results of the First M.B. and Final M.B. Examinations, 1936.—XI. Results of the B.A. and B.Sc. Examinations, 1936.—XII. Results of the B. Com. Examination, 1936.—XIII. Results of the L.T. and B.T. Examinations, 1936.—XIV. Our New Inspector of Colleges.]

I. MILITARY STUDIES IN THE UNIVERSITY.

A momentous move, unprecedented in the history of University education in India, was made by the Senate of this University when at their meeting held on the 27th June they adopted the Report of the Military Training Committee appointed by the Syndicate, recommending the inclusion of Military Studies as a subject for examination in the University. The Committee which consisted of Syamaprasad Mookerjee, Esq., M.A., B.L., BARRISTER-AT-LAW, M.L.C., *Vice-Chancellor,* Lt.-Col. Sir Hassan Suhrawardy, KT., O.B.E., V.H.S., LL.D., M.D., D.SC., F.R.C.S.I., D.P.H., F.S.M.F. (Bengal), A. Macdonald, Esq., M.A., B.SC., A.M.I.E. (Ind.) (Bengal Engineering College, Sibpur), Satischandra Ghosh, Esq., M.A. (Post-Graduate Department), Lt.-Col. K. K. Chatterjee, L.M.S., F.R.C.S.I., F.S.M.F. (Bengal), J. Buchanan, Esq., M.A. (Director of Physical Education, Bengal), Lt. A. K. Ghosh, M.A. (Asutosh College), and Lt. D. N. Bhattacharyya, M.A. (Vidyasagar College), had been appointed to consider the steps to be taken by the University for improving the quality of recruitment to the University Training Corps and also for promoting enthusiasm amongst students of the University for military training.

The aims and object of the Committee in making their recommendations have been to ensure a sound body and a sound mind for our University students and their proposals in that respect will certainly be regarded as satisfactory. "The purpose of University education is not served," so runs the Report, "solely by work in classrooms or success at examinations. Its aims must also be to produce strong and vigorous youths, healthy in body and mind, hard-working, efficient and disciplined,—qualities which are fostered by a well-regulated training under the Corps." The Committee emphasise that they have made their recommendations with great hope and confidence for the future welfare of the student community of Bengal. They further remark that the success of the scheme will depend as much on the students as on the co-operation between the University and the Military authorities. "We have every reason to believe," the Committee observe, "that such co-operation will be forthcoming in abundant measure; in fact, the proposals we have made are possible only because of the keen and sympathetic interest taken by those who are at present controlling the organisation of the University Training Corps. One criticism against our recommendations may be that they are modest in character. We have deliberately decided to make a humble beginning but we have no doubt that if the scheme proves a success, both the University and the Military authorities will be prepared to extend its scope in all legitimate directions, *e.g.*, by raising the number-limit at present imposed or by exploring the possibility of opening centres in the mufassil areas and thus to respond to the increasing keenness and enthusiasm of our students whose aptitude and qualities for military training will by then be sufficiently established."

The Report quotes an extract from a speech made by His Excellency the Commander-in-Chief in the Council of State in April last, a speech which made the Committee feel that they were moving on the right lines and that their action would receive the full support of the authorities concerned. It may be recalled that His Excellency had assured the House that the Government had no intention of reducing the University Training Corps and were prepared to expand it when they were satisfied that full advantage was being taken of the existing facilties. The following utterance of His Excellency will also bear repetition:—"Subject to financial considerations, and provided that the University or College authorities can guarantee a fixed minimum number of members and can provide suitable officers, the U. T. C.'s are regarded, in the words of General Sir John Shea, as the foundation of the national army for diffusion of military knowledge and training."

We note below some of the salient features of the recommendations of the Committee, as explained by Mr. P. N. Banerjee, M.A., B.L., Barrister-at-Law in moving the adoption of the Report:—

There would be two examinations in the subject, one based on a junior and the other on a senior course of studies. No one would be eligible for the senior examination unless he had previously passed the junior examination. The course for each would be for a period of about two years. The examination would be open only to bona-fide students of the University who were also members of the University Training Corps. The practical portion of the work would be done in the Corps. For the theoretical portion lectures on selected topics would be delivered in some central place and would be organized by the University. Certificates would be awarded on the results of each examination. Military studies would be regarded as an optional subject and failure at the examination would not affect a student's result at any University examination. If he passed this examination, a certain percentage of marks would be added to his total aggregate marks at his University examination. Certificates of proficiency would be awarded to all candidates but credit of additional marks would be allowed in some, and not all, of the University examinations. The higher and most of the professional examinations have been omitted from the scope of the recommendations.

As regards the marks taken from the results of military examinations which will be added to the aggregate of marks obtained by a candidate at the University examination, the basis for calculation will be as follows:—

For the I.A., I.Sc., B.A., B.Sc., and B.Com. and Engineering Examinations, the existing provisions regarding additional subjects at the Intermediate Examinations will generally be followed. In other words, marks over and above 60 out of a total of 200 will be added to the aggregate. Such marks will be added without imposing any further restriction. A maximum limit has been fixed, so that no more than 75 marks would be added in any case. The recommendation will not affect the minimum pass-marks in particular subjects at University examinations. For proficiency in Military Studies, the candidates will get an advantage so far as their aggregate marks are concerned.

The scheme has introduced vital changes in the outlook not only of the University but also in the general psychology of the students, and although it had the merit of enlisting the sympathy of a vast majority of the Senate, there was unfortunately a note of dissent from Dr. W. S. Jenkins, Prof. W. S. Urquhart and Rev. A. Cameron. Their arguments, however, were very ably met by Mr. C. C. Biswas, Prof. J. L. Banerjee and, last but not least, by our Vice-Chancellor, with the result that the recommendations of the Committee together with the Draft Regulations were accepted by the Senate by an overwhelming majority, and their decision is now awaiting the final approval of the Government. We are confident that the approval will not be withheld and we fondly cherish the hope that the era which will soon be inaugurated in the history of our University education will be productive of much benefit and many achievements, of which Bengal may be proud for all time to come.

For the information of our readers we reproduce below the Draft Regulations which have been adopted subject to the approval of the Government:—

CHAPTER LIII-A

Certificates in Military Studies.

1. Two examinations for Certificates in Military Studies shall be held annually in Calcutta on such dates as may be prescribed by the Syndicate. One shall be on the Junior Course and the other on the Senior Course and shall be called Junior Military Certificate Examination and Senior Military Certificate Examination respectively.

2. There shall be a Standing Commitee in Military Studies to be annually nominated by the Syndicate consisting of not more than eleven members. At least four members will be representatives of the Military authorities and the University Training Corps.

3. Every candidate for the Junior Certificate Examination must fulfil the following conditions:—

(*i*) He must continue as member of the Calcutta University Training Corps during two successive academic sessions not more than one year previous to the examination.

(*ii*) During such membership he must undergo individual and collective training in accordance with rules to be approved by the Syndicate.

(*iii*) During this period he must attend at least 75 per cent. of lectures on selected topics to be delivered by teachers approved by the Syndicate.

Before his admission to the examination he shall produce a certificate from the Commanding Officer of the Calcutta University Training Corps to the effect that he has fulfilled the above conditions.

He shall also produce a certificate of good conduct and diligent study from the head of the institution to which he belongs.

4. In order to be eligible for the Senior Certificate Examination a candidate must have passed the Junior Certificate Examination two years previously. The other conditions will be same as in Section 3 above.

5. Candidates shall pay to the University a fee to be prescribed by the Syndicate for admission to each course of study and examination.

6. Each examination shall be divided into two parts, practical and theoretical, each carrying 100 marks.

7. The practical examination shall be based on drill with and without arms, weapon training and tactical training according to a programme to be prepared by the Calcutta University Training Corps Headquarters. The course for the Senior Certificate Examinations shall be of an advanced character. The examination shall be subdivided into three parts :—

(*i*) General training,
(*ii*) Weapon training, and
(*iii*) Collective training.

The marks for the practical examination shall be awarded on—

(*a*) final test to be held at the time of examination ; and
(*b*) records of service of the candidates.

Detailed courses for the practical examinations both for Junior and Senior Examinations will from time to time be determined by the Calcutta University Training Corps Headquarters.

8. The theoretical portions shall include the following subjects :—

A. Junior Course.

1. Military Hygiene and Camp Sanitation.
2. Map Reading and Field Sketching.
3. Discipline and *esprit de corps*.
4. History of the Army in India.
5. Badges and Symbols of Rank in the Fighting Forces.
6. Characteristics of Infantry Weapons.
7. Organisation of the Army in India.

B. Senior Course.

1. Selected Campaigns of the Great War.
2. Organisation and Administration of an Infantry Unit in Peace and War.
3. Rolls of the Armed Forces of the Empire.
4. Characteristics of Military Weapons.
5. Imperial Military Geography with special reference to India.
6. Duties in aid of Civil Power.

Detailed syllabuses will from time to time be prepared by the Standing Committee hereinafter constituted subject to confirmation by the Syndicate. The Syndicate may also add to or alter the above list of subjects on the recommendation of the Standing Committee.

9. Each candidate in order to be successful must pass the practical and theoretical portions separately and obtain at least 30 per cent. of marks in each. Candidates obtaining 60 per cent. of marks or over in both practical and theoretical portions separately shall be declared to have passed with distinction. Certificates shall be issued by the University on the results of each examination.

10. Conditions on which a candidate who has failed to pass or appear at a military examination may be re-admitted to a subsequent examination of the same standard, shall be determined by the Syndicate on the report of the Standing Committee.

11. Examiners shall be appointed by the Syndicate on the recommendation of the Standing Committee who shall propose names in consultation with Calcutta University Training Corps Headquarters. Only military officers and others possessing special qualifications shall be eligible for appointment as Examiners. The results of the examinations shall be considered by a Results Committee, consisting of the Vice-Chancellor as Chairman, *Ex-officio*, and the Examiners. The proceedings of the Results Committee shall be placed before the Syndicate for confirmation.

The names of the successful candidates shall be classified in alphabetical order except of those who pass with distinction, whose names shall be in order of merit. The names of the successful candidates shall be published in the Gazette.

12. The result of a candidate who is successful at the Certificate Examination shall be taken into account at the next University examination at which he appears as indicated below:

I. A. and I. Sc. Examinations.

Marks in excess of 60 obtained by the candidate concerned at the Certificate Examination shall be added to his aggregate and the aggregate so obtained shall determine his division and his place in the list of successful candidates at the Intermediate Examination.

Such candidate shall not be permitted to take up any optional subject under Chapters XXXI and XXXV of the Regulations.

B.A. and B.Sc. (Pass) Examinations and B.Com. Examination.

Marks in excess of 60 obtained by a candidate at the Certificate Examination shall be added to the aggregate marks obtained by him at the B. A. or B. Sc. (Pass) or B. Com. Examination as the case may be.

B.A. and B.Sc. (Honours) Examinations.

A candidate appearing at the B A. or B.Sc. Honours Examination in any subject shall not get any credit in his Honours subject for his success at the Certificate Examination. The marks in excess of 60 obtained by him at such examination shall however be added to the aggregate of his total marks.

I.E. and B.E. Examinations.

Marks obtained by a candidate at the Certificate Examination in excess of 60 shall be added to his aggregate marks at the I.E. or B.E. Examination, as the case may be.

13. The provisions of Section 12 shall be subject to the following conditions:—

(*i*) In no case shall the marks to be added to the aggregate be more than 75.

(*ii*) The marks shall be added only if a candidate passes both the Certificate Examination and the University Examination either immediately on completion of his respective studies or in the next following year.

* * *

II. SOME PROPOSALS OF EDUCATIONAL REFORM.

This University has under consideration certain proposals formulated by the Inter-University Board, India, at their meeting held at Aligarh in February last, relating to School and College education and to higher studies and research. The following are some of their suggestions on which the opinion of this University has been invited:

(1) There should be some system of Inter-University extra-mural lectures.

(2) It is desirable to have two different doctorate degrees for research in each of the faculties of Arts and Science, and that their designation should be uniform all over India, *e.g.* Ph.D. and D. Litt. for Arts, and Ph.D. and D.Sc. for Science.

(3) While there is great advantage in extending the course of study for the Degree examinations over three years instead of two as at present, it would not be desirable to add one more year to the ordinary Pass Degree course or to reduce the period of study for the Degree examination from four years after the High School stage to three, unless and until the standard of instruction in the Secondary schools is materially improved.

(4) With a view to effecting such improvement in Secondary education and thus making possible a higher standard of University education, it is desirable that the period of study in a University for a Pass degree should be at least three years, although the normal length of the period during which a pupil is under instruction should not be increased. But this period should be divided into four definite stages of (1) Primary, (2) Middle (in both of which stages the medium of instruction in non-language subjects should be exclusively the vernacular), (3) Higher Secondary (in which stage the medium of instruction should be the vernacular, whenever this is practicable), and (4) University education, covering five (or four), four (or five), three and at least three years respectively—there being a formal examination at the end of each stage only, thus avoiding the abuse of too frequent formal examinations.

(5) Until this reorganisation is effected the total period of study after the passing of the Matriculation Examination prescribed for a Pass degree should not be reduced from four years (which is the period usually prescribed by Indian Universities at the present time) to a period of three years.

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III. VICE-CHANCELLOR ON THE NEED OF TRAINED TEACHERS.

The need of a larger number of trained teachers on the eve of the introduction of the new Matriculation Regulations was emphasised by our Vice-Chancellor, Mr. Syamaprasad Mookerjee, while giving away certificates on the afternoon of the 18th June last, at the Asutosh Hall, to 350 teachers from the different High Schools who had completed the Vacation course of training opened by the University.

Emphasising the need of making more adequate arrangements for the training of teachers, the Vice-Chancellor pointed out that there had been 13,000 teachers in the different secondary schools under the University and that if the present arrangement continued it would take them at least 20 years to give opportunity for training to all of them. The training of the teachers had assumed a special importance in view of the impending introduction of the new Matriculation Regulations which would also include a course of training in scientific subjects. It was, therefore, necessary that far more adequate arrangements should be made in addition to those made at present. He assured the gathering that the University was not sitting idle over the matter. They were giving their serious thought to it and were acting in this matter in complete collaboration with the Education Department. At the moment they were seriously considering a proposal to organise similar vacation courses in some of the important colleges of the province. Concluding, the Vice-Chancellor said that he was not unaware of the fact that the condition of service of the school teachers was deplorable. None would like to be a teacher if he had anything better to do. But what he would suggest to them was this that while pressing their demands for a better condition of service, let them at the same time show a better standard of work.

Mr. J. M. Bottomley, Director of Public Instruction, also addressed the gathering. He congratulated the University on having organised the Vacation course and assured the University of their co-operation in the matter of the training of teachers. He reminded the teachers that they were the nation-builders of the future and it was up to them to show themselves worthy of the trust reposed in them by placing them in charge of youth during the most impressionable period of their life.

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IV. UNIVERSITY REPRESENTATIVES ON CONFERENCES OUTSIDE INDIA.

We are informed that neither our Vice-Chancellor, Mr. Syamaprasad Mookerjee, M.A., B.L., Barrister-at-law, M.L.C., nor Dr. Bidhanchandra Roy, B.A., M.D., F.R.C.S. (Eng.), M.R.C.P. (Lond.), will be able to attend conferences outside India, as previously announced. The following gentlemen have been appointed delegates in their place to represent this University at the different functions:—

Quinquennial Congress of the Universities of the British Empire to be held at Cambridge.

1. Mr. W. C. Wordsworth, M.A., *in place of* Mr. Syamaprasad Mookerjee.
2. Rai Bahadur Professor Khagendranath Mitter, M.A., ,, ,, Dr. Bidhanchandra Roy.

Centenary of the Foundation of the London University, to be held at London.

1. Dr. Surendranath Dasgupta, M.A., *in place of* Mr. Syamaprasad Mookerjee.
2. Professor Meghnad Saha, D.SC., F.R.S., ,, ,, Dr. Bidhanchandra Roy.

Seventeenth World Conference of the New Educational Fellowship, to be held at Cheltenham, England.

Lt.-Col. Sir Hassan Suhrawardy, KT., O.B.E., V.H.S., LL.D., M.D., D.SC., F.R.C.S.I., D.P.H., *in place of* Dr. Bidhanchanda Roy.

* * *

V. BIOLOGY AS A SUBJECT FOR I. A. EXAMINATION.

Those who are interested in the subject will be glad to learn that Biology has been included in the list of subjects for the I.A. Examination of this University. The subject has an importance all its own, and its inclusion at the under-graduate stage will greatly help students going up for higher study by ensuring them a good foundation from the beginning.

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VI. REDISTRIBUTION OF SUBJECTS IN ENGLISH HONOURS COURSE.

The Senate at their meeting held on the 27th June last have adopted certain changes in the Regulations in respect of Paper VI of the English Honours Course for the B. A. Examination. Hitherto the distribution of subjects and marks in the said paper has been as follows:

(*a*) Philosophy of the English Language	50 marks
(*b*) General History of English Literature	50 ,,

This has now been substituted by the following :—

(*a*) General History of English Literature	40 marks
(*b*) Study of Special Authors	30 ,,
(*c*) Philology of the English Language	30 ,,

* * *

VII. NAGARJUNA PRIZE FOR 1935.

The Nagarjuna Prize for 1935 has been divided equally between Mr. Nripendranath Chatterjee, M.SC., and Mr. Dineschandra Sen, M.SC. The Board of Adjudicators consisted of Sir P. C. Roy, KT., C.I.E., PH.D., D.SC., F.C.S., Professor P. C. Mitter, M.A., PH.D., Professor J. N. Mukherjee, D.SC., and Dr. B. B. Dey, D.SC.

We offer our hearty congratulations to the happy recipients of the prize.

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VIII. PREMCHAND ROYCHAND STUDENTSHIP FOR 1935.

We congratulate Mr. Gaurinath Bhattacharyya, M.A., and Mr. Nripendranath Chatterjee, M.A., on their being elected to the Premchand Roychand Studentship in literary subjects for 1935. The Studentship is to be divided equally between them. Mr. Bhattacharyya's thesis was on the Dialectics of Sphoṭa, while Mr. Chatterjee's research related to Form in Romantic Poetry.

* * *

IX. ONAUTHNAUTH DEB RESEARCH PRIZE FOR 1936.

We are glad to announce that the Onauthnauth Deb Research Prize in Law for the year 1936 has been awarded to Mr. Niranjan Ray, M.A., B.L., for his thesis on "The Hindu Law of Pledge and Bailments."

We offer our congratulations to Mr. Ray.

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X. RESULTS OF THE FIRST M.B. AND FINAL M.B. EXAMINATIONS, 1936.

First M.B. Examination.

The number of candidates registered for the Examination was 212 of whom 134 passed, 75 failed and 3 were absent.

Of the successful candidates 1 obtained Honours in Anatomy and 3 in Physiology.

Final M.B. Examination.

The number of candidates registered for the Examination was 201 of whom 70 + 5 passed, 127 − 5 failed and 4 were absent.

Of the successful candidates none obtained Honours.

* * *

XI. RESULTS OF THE B. A. AND B. SC. EXAMINATIONS, 1936.

B. A. Examination.

The number of candidates registered for the examination was 3,972 (including 22 registered to appear in one, two and three subjects only) of whom 131 were absent. The number of candidates, who actually sat for the examination was 3,841 of whom 6 were expelled, 2,400 were successful and 1,435 failed. Of the successful candidates 2,057 were placed on the Pass List and 344 on the Honours List. Of the candidates in the Honours List, 24 were placed in the First Class and 320 in the Second. Of the candidates in the Pass List, 175 passed with Distinction.

The number of candidates who have passed in one subject only is 10 and in two subjects 9.

The percentage of passes is 62·45.

The percentage of passes was 57·8 in 1935.

B. Sc. Examination, 1936.

The number of candidates registered for the examination was 977 of whom 31 were absent. The number of candidates, who actually sat for the examination, was 946 of whom 1 was expelled, 626 were successful and 321 failed. Of the successful candidates, 527 were placed in the Pass List and 99 on the Honours List. Of the candidates in the Honours List, 13 were placed in the First Class and 86 in the Second. Of the candidates in the Pass List, 181 passed with Distinction.

The percentage of passes is 65·9.

The percentage of passes was 64·2 in 1935.

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XII. RESULTS OF THE B. COM. EXAMINATION, 1936.

The number of candidates registered for the examination was 273 of whom 14 were absent. The number of students who actually sat for the examination was 259 of whom 7 passed in the First Division and 144 passed in the Second Division.

The percentage of passes is 58·3.

The percentage of passes in 1935 was 51·6.

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XIII. RESULTS OF THE L. T. AND B. T. EXAMINATIONS, 1936.

L. T. Examination.

The number of candidates registered for the L. T. Examination, 1936, was 21 of whom 18 passed and 3 failed.

Of the successful candidates 9 passed in the First Division and 9 in the Second Division.

The percentage of passes is 71·4.

The percentage of passes was 93·7 in 1935.

B. T. Examination.

The number of candidates registered for the B. T. Examination, 1936, was 161 of whom 2 were absent, 95 * passed and 64 failed.

Of the successful candidates 17 passed in the First Division and 61 in the Second Division.

(*Of these 17 passed previously in either the Theoretical or the Practical portion as the case may be and having passed in the remaining portion of the examination this year are declared to have passed the B. T. Examination.)

The percentage of passes is 61.

The percentage of passes was 52·6 in 1935.

* * *

XIV. Our New Inspector of Colleges.

We are glad to announce that Mr. Satischandra Ghosh, M.A., Secretary, Councils of the Post-Graduate Teaching in Arts and Science, has been appointed Officiating Inspector of Colleges with effect from the 2nd July 1936 to the 31st March 1937. Mr. Ghosh needs no commendation at our hands. It is common knowledge that he has had a varied experience of work in this University, and it can very aptly be said of him that there is not a department in this University with the business of which he is not conversant. He has had a distinguished career as a scholar and he has already made his personality felt as a sound administrator.

We specially rejoice at his appointment as he is connected with the *Review* not only as a former Secretary but also as a present member of its Editorial Board. We wish him God-speed in his new responsibilities.

Notification.

It is hereby notified for general information that, under Section 24, Sub-section (5) of the Indian Universities Act, 1904 (VII of 1904), as amended by the Calcutta University Act, 1921 (VII of 1921), the Government of Bengal (Ministry of Education) are pleased to order that the rights conferred on the School of Tropical Medicine, Calcutta, by affiliation to the D. P. H. Standard shall be withdrawn, on the ground that the classes have been taken over by the All-India Institute of Hygiene and Public Health, Calcutta.

J. Chakravorti,
Registrar.

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THE LATE DR. PANCHANAN MITRA, M.A., PH.D.
1891—1936.

THE CALCUTTA REVIEW

AUGUST, 1936

THE RIGHT TO SANCTUARY

Madame Ellen Hörup
Hon. Secretary, International Committee fcr India, Geneva

> "The unfortunate you d'not ask what country do you come from or what religion do you profess.' You say to him: 'you are suffering, that is enough!' you belong to me and I will ease your pains." (Pasteur.)

It is bad enough that people have discovered how to exterminate each other by so and so many tons of poison gas and explosives to the square mile so that all that is called Life in a city becomes, in the twinkling of an eye, turned into Death.

Fascism, with its sadistic torture and its doctrine of the right to be ruthless, is bad enough.

But worst of all is the fact that the majority of the other people who are neither blood-thirsty nor revengeful, ruthless nor sadist, treat both gas-warfare and fascism as necessary evils which they do not consider they ought to do all they can to keep at a distance even in their own country. It means the crudeness and the madness which as a pestilence is crossing all frontiers and infecting all peoples.

And there is no doubt that it is growing worse and worse. Instead of unravelling, the knots are getting tighter and tighter. The madness has already gone so far that people are to be found who were born into the world but who are refused even so much ground as their two feet can occupy.

In Geneva we have seen that in the course of one night a man was put over the Franco-Swiss frontier five times. Directly the French 'gendrame' had got him across, the Swiss put him back again. If no solution has been arrived at, he is probably still continuing to cross the frontier. Only birds can hang in the air.

In Denmark we heard of a similar case. It was that of a man who could not come on shore. Each time the ship berthed he was locked up. No country would have him ; but he did have the water however where he could sail.

Neither of these men were criminals. Neither of them were ill or in quarantine. Both were probably examples of how governments exist which let themselves deprive political opponents of their right to set foot on the earth by confiscating their papers. But they were examples of yet another thing: that it is not only the Fascist governments but also the Democratic ones with which there is something wrong.

One of the most beautiful phrases in international relations is "the right to sanctuary." It binds humanity together, it causes the one to open his door to the other who unarmed and defenceless is pursued by an armed bandit, and that without first questioning him as to his political or religious faith, his nationality, or race. The right to sanctuary gives every human being who is neither a criminal nor a carrier of disease, the right to seek refuge in a foreign country and earn his living there if he is prevented so doing in his own country.

This right no longer exists. In no country can a foreigner take up residence and keep himself by his work without special permission and if he has no papers he has no right other than to remain in his own country and submit to what that government, which has already deprived him of his papers, takes it into its head to do with him.

During both the Fascist persecution of Italians holding other opinions, and the Nazi political and racial persecutions of the German, the right to sanctuary has however until recently been maintained as a purely humane measure. The refugees were allowed to slip into the foreign country in order to avoid the persecutors in their own. When they were across the frontier their life was saved ; but nothing more. The next problem they were up against was how they were to maintain the life they had saved.

The majority who came from Germany had nothing but what they stood up in. In his report for the League of Nations, James McDonald, the High Commissioner for Refugees from Germany, writes that those who had anything " must first pay 25 per cent. in Emigrant Tax and the remaining 75 per cent. must be left in Germany as so-called ' Sparmarks ' which are not even worth 30 per cent. of their face value abroad. Thus the most they were allowed to retain was one-fifth of their property and savings. The National-Socialist Government took the rest. In reality it was not even as much as that for the value of the property of non-Aryan and other well-to-do emigrants was lowered owing to boycott and compulsory sale. Eventual emigrants are forced to sell what they had at far below its value and of the amount already thus reduced, the emigrant gets permission to keep one-fifth.

But in legal respects they are even worse off.

The Nazi Government is not just satisfied in designating non-Aryans as unwelcome guests of the German people. In his report the High Commissioner writes of how the persecutions assumed an even sharper character until in the autumn of 1935 they culminated in a series of new laws.

The effect of these laws which were passed in Nurnberg, was among other things that 435,000 Jews and 10,000 non-Aryan Christians lost their civil rights and even the means of earning a livelihood. The aim of the National-Socialists was " partly to deprive all who displeased them, particularly the Jews, of their civil and political rights ; partly to exclude them from the political, cultural, and economic life of the country ; and partly to force them out of the country." (Report, page 2.)

More than 80,000 people have been obliged to leave Germany in the course of the last three years. The others have stayed on hoping that conditions will improve, but the hope has not been fulfilled. They are still prevented from occupying any kind of paid position and practising any profession outside their own non-Aryan ' Ghetto,' which, as the High Commissioner says, has again closed round them.

No secret is made of the aim. It is Germany cleansed of all Non-Aryans and all undesirable elements. Nor of the means. After the passing of the Nurnberg laws, the German Chancellor stated in the Reichstag that they embodied the Government's attempt at a legal adjustment of the Jewish question so that the German people might find a tolerable attitude towards the Jewish question. Should it fail, however, the Chancellor added that " the finding of the final solution of the problem would be delegated to the National Socialist Party."

Owing to these laws and the prospect of a still further stream of refugees, the position of such people both in and outside Germany, has become far more difficult. Countries who had received German citizens, now sheltered people who had no civil rights in any country and of whom many were without national status.

Since 1934 the German Government has pronounced 4,000 to be without nationality. Thousands are without national status although they have not been deprived of their nationality. Thousands more have been deprived of their passports although they are German subjects and even those who still possess both their valid passports and their nationality, are actually without national status, since all consular and diplomatic authorities refuse to give them the necessary papers or other protection as Germans. In countless cases their passports have even been confiscated by their own Consuls. (Report, page 34.)

These people who have been robbed of everything, their country, their property, their money, and even of the possibility of beginning life anew in another country, have however up till quite recently had that *point-d'appui* which in all cases protected them against the injustice and the ruthlessness that had driven them out of their own country: the right to sanctuary or more correctly what was left of the right to set foot in another country.

Even this, their last remaining right, are they now in single cases and in single countries beginning to lose. Undeservedly have they lost all the rights to which every human being is heir and to which he never gives a thought as possessing, and now undeservedly they are losing this last one. Hitherto they have hardly realised amid all their other miseries how precious this right to sanctuary is. Now, when some of them have already lost it, they all feel up against a new menace. The last defence between them and their persecutors is crumbling and they stand face to face with them, defenceless against concentration camps, imprisonment, maltreatment, and death.

In a letter to the High Commissioner the Committee preparing for the International Conference on 'The Right to Sanctuary' to be held in Paris, informs him that five German refugees have been handed over to Gestapo by the Belgian authorities. "The case is so much more serious in that it concerns political refugees, one of which, according to a piece of intelligence we have received, is on account of his 'opinions' threatened with the death penalty."

Simultaneously with this letter, the Committee sent one to the Belgian Minister of Justice, Mons. Soudan begging him to use all his influence with the German Government in order that the refugees might be returned.

But these five are not the only ones. At the Danish frontier too some incidents occurred that alarmed and disquieted all who think that the Danish state ought not to break the rules it has kept hitherto.

As a member of the Committee for the Victims of Fascism may I address an appeal to the Danish Government to suffer this case to be investigated and request it earnestly to maintain the International Right to Sanctuary, the last thing left those people who undeservedly and unjustly have lost all else.

AWAY FROM NATIONALISM.

NARESH CHANDRA ROY, M.A., PH.D.

THE recent celebration of the golden jubilee by the Indian National Congress provides an occasion for estimating the strength and depth of that nationalism which it has been one of its objects to foster among the different sections of the Indian people. During the last one decade and more the outlook has been, of course, very discouraging, even gloomy. Separatist forces have been at work with an increasing intensity. The sectionalism that has very nearly overwhelmed the much desired nationalism is again not merely religious and communal, it is territorial and provincial as well. It is to be examined if this separatism is only a passing phase in Indian life, a temporary feature of our national development or if it has become a deep-seated disease which may permanently undermine and cripple the nationalism which was so much cherished and dreamt of by the fathers of the Congress.

European observers have mostly been of opinion that there is not only no nationality among the Indians but the obstacles to its growth are hard to get over. They have pictured this country as a continent with a bewildering diversity of races and creeds never to be fused down into one homogeneous group. The conditions which alone have made for the development of the nation-idea in other countries are altogether absent in India. Not only is there no unity of language which is the first and most important factor in the growth of nationalism but instead there is quite a babel of tongues in this country. This condition of things can only make for diversity and not for that homogeneity without which nationalism is meaningless. The linguistic differences have again been accentuated by the differences of race, religion and traditions. The late Sir John Strachey was of opinion that there was even greater unity among the different peoples of European countries than among the different groups of people in India. An Englishman would be far more at home among the Germans or Russians than a Bengalee would be among the Tamilians or the Mahrattas. If inspite of the common manners and customs among the European peoples, the chances of growth of a common nationality among them were remote, far remoter still were the prospects of that development of Indian nationality to which many Indians looked forward. Even the famous John Bright who was such a good friend of the Indian people and tried so much to cater to their interests found it impossible to visualise the growth of a common nationality among them. So much was he appalled by the vastness of the country and the variety of its races, languages and creeds that he thought it wholesome for it to be divided for political and administrative purposes into several geographical groups each being governed independently of its neighbours.

This point of view has been challenged by Indian historians and publicists whose aim is to unite India and place it on a political footing of its own. They do not seem to regard the unity of race, religion and language as any way essential for the growth of nationality. If Switzerland, with its three races and languages and with its ardent Catholicism and vigorous Protestantism existing side by side, can develop a nationality of its own, it is not out of the question for the Indians with all their differences to do the same. They hold that beneath the surface of social, religious and linguistic differences which appear to pervade Indian life, there is a deep fundamental unity binding the different sections together. They minimise the strength of the barriers that keep apart the peoples of the different provinces and communities and emphasise the importance of the common culture and traditions that form the basis of Indian society in different parts of the country. They take it that people everywhere in India are the inheritors of that great culture and civilisation which the Aryans of old created and fostered in the land of the five rivers. Outward differences might be many but at bottom they have the same philosophy of life, worship the same pantheon of gods and goddesses and draw inspiration from the same sacred books. Travelling from one end to another of India, one will come across institutions and customs common to all parts of this country but distinct from institutions and customs of other countries. It is urged in fact that the Indians constitute a distinct cultural society and have, as the late Bepin Chandra Pal proclaimed, a soul of their own. True the Moslems form a considerable portion of the population of this land and they may not share the philosophy of life which their Hindu neighbours are found to cherish. They may have different ideas about God and different cultural and social traditions of their own. But it is assumed that living in close contiguity for centuries, speaking the same language as their Hindu neighbours and having for one century and a half the same economic and political interests to subserve, they have learnt to think more in terms of the country and the nation and less in terms of their separate religious traditions.

No one will deny to-day that as the European point of view with regard to the future of Indian nationalism cannot be accepted as final, so the Indian standpoint also is too optimistic and rosy. The latter has ignored the strength of the barriers that differences of race, creed, language and traditions happen to constitute in this country. It is indeed not necessary that all of these barriers should be absent in a country for the triumph of nationalism therein. But when all of them are present and that with a vengeance, the unifying influences become overwhelmed and turn out to be ineffective and impotent. For about a century three factors have worked in India in favour of nationalism. In the first place the immemorial tradition that India is one country to be ruled from one centre and by one ultimate authority has throughout a nationalistic reaction on the mind of the people. A person may inhabit a particular part of this country and may be fully imbued with the traditions and ideals of his own province but all the same he does not fail to think that he belongs to India as well. His allegiance to the wider country may be vague but it is spontaneous. He may think usually in terms of his own locality but all the same he cannot help thinking at times in terms of India as a whole. This vague idea of Indian citizenship has been further strengthened by more than one century of common administration which the British have found it possible to rear.

It is a commonplace of history that living under the same political and administrative authority people develop as a matter of course an attachment to one another. The Government to which all of them look for protection and general welfare becomes a strong bond of unity and stimulates that group mind which is the first ingredient of nationalism. In different periods of Indian history, the whole country, or at least a considerable portion of it, came under one ultimate political authority. But traditions of localism had always been strong and as the empires decayed and fell and the constituent parts became independent under their own rulers, the memories of unity became dim and distant. This became largely the case when the great Moghul Empire became engulfed in ruin in the 18th century. But as, step by step, a new empire was built up by the British and a common government was imposed upon the people directly or indirectly in every part of this country, a new sense of unity dawned upon them. The principles of administration and in many cases its details as well became the same everywhere. The policy that was followed had also little variation. People became accustomed to take orders from the same headquarters and looked to the same place and authority for the curing of their ills and the satisfaction of their grievances. This drew the people together and bound them by the ties of common government.

As this Government again was of foreign origin and character and as the policy followed by it was not in many important and vital cases in the interests of the governed, a feeling of resentment was created in the mind of the latter. Adversity makes strange bed-fellows and the sense of foreign domination stimulated a desire for combination against the established authority. This desire found expression in the Indian National Congress which was started in 1885. It is true that the protagonists of the Congress movement tried now and again to bring into relief the distinctive individuality and genius of the Indian people and emphasise their special mission in this world. But as a rule they tried to unite the different groups of people of this country on the platform of common opposition to the British Government. Up to a limit, this negative stimulus has been effective. The Indians of different parts became gradually far closer drawn than they had ever been before.

But this unity could be carried only up to a limit. Beyond it, separatism has reigned supreme. The sectional forces which are at work in the country to-day are both of a horizontal and vertical character. They are both communal and geographical. The differences between the two major communities of the Hindus and the Moslems are still real and fundamental. The gulf between them has so far proved unbridgeable. For this the exclusiveness of the Hindus is responsible no doubt to some extent. But the responsibility must be largely shared by the Moslems as well. Before the advent of the Mahomedans, hordes from the steppes of Central Asia had at intervals moved towards India and actually filtered into the recesses of this country. As years however rolled on, these immigrants from abroad found it impossible to maintain their separate identity and became absorbed in the social and religious organisations of the Hindus. Their traces may be discovered indeed even to-day in the Hindu society of certain parts of India but otherwise they have become part and parcel of the Hindu population. It might have been expected that the Moslems also would similarly be assimilated in time in the Hindu organisation. But the Sakas and the Hunas had come into the country *en masse* and had left no moorings behind. They were not consequently disturbed by the ideals and practices of a civilisation from which they were sprung. As they accommodated to the Hindu system, their steps were not impeded from behind. The Moslems however had come into this country as the torch-bearers of a new religion and a new civilisation. Their ideas about God were rigid and admitted of no compromise, their manners and customs were also fixed once for ever by the injunctions of their holy book. A union between the old population and the new could be effected therefore only if the former became converted to the faith of the latter and went back completely upon its own heritage. A considerable portion of the Hindu population of course went over to the fold of Islam and racially there is little of difference at present between the two major communities. But the converts failed to carry over to their adopted society any but the most superficial practices and conventions of the old organisation. They were in fact cast, on conversion, practically in the mould of the old Mahomedans. Orthodoxy is the first and the most important characteristic of Islam and specially of Indian Islam. Even a Moslem whose grand-father was a Hindu has allowed no important Hindu custom to be maintained in his family, and is as punctilious in his observance of the minutest details of Islamic life as a Moslem of the bluest blood.

The political predominance of the Moslems for centuries also accentuated the differences and widened the gulf between them and the rest of the people. Except during the half century of Akbar's rule, Mahomedan Government was to all intents and purposes a theocracy in which the faithful constituted the governing class and enjoyed the privileges and sweets of office while the Hindus were not only excluded from all privileges and power but were suffered to remain in the country only on condition of their paying a poll tax to the state. The relation between the governing class and the governed can never be happy and cordial. Contempt on the one side and heart-burning on the other become inevitably its chief features. As the Mughal empire tottered and fell, Moslems became dejected and crest-fallen. But that also did not improve very much the relations between the two sister communities. As political power slipped out of their hands, the Moslems continued to cherish the old memories and hugged more closely to their bosom the Islamic traditions and practices which made it out of the question for them to draw towards the neighbouring Hindus.

When the movement for the transference of political authority from the British to Indian hands began in the middle of the last century and gathered strength and momentum in the course of the next thirty years, the Moslems were thinking not in terms of the country and the nation but in those of their own community. Undue responsibility has been fathered upon the shoulders of the Anglo-Indian officers for the political communalism which the Moslems displayed since the eighties of the last century. Some of them might have tried to use the Moslems as a lever against the national movement which the Congress represented. The deputation which waited upon Lord Minto and urged separate representation in the legislative councils might have been a command performance as the late Maulana Mahomed Ali described it to be. Buf it is a fact not to be overlooked that long before the idea of the Morley-Minto Reforms was mooted and the Aga Khan deputation to the Viceroy contemplated, the Moslems were thinking not so much of advancing the cause of the nation as of safeguarding the interests of their community. The proceedings of the different legislative councils in the seventies and eighties of the last century bear ample testimony to this tendency among the Mahomedans.

The Moslems in India had of course a wider ideal as well. But it was not one of Indian nationality, it was of Islamic unity. In the seventies of the last century, Sultan Abdul Hamid of Turkey initiated the movement of Pan-Islamism as a counterblast to the anti-Turkish feeling which was swaying the mind of the different European peoples and influencing the attitude of the different European Chancelleries. Mr. Gladstone declared a crusade against the sickman of Constantinople and started a tearing campaign for driving him out bag and baggage from Europe. Abdul Hamid who was one of the shrewdest diplomats that the Porte had thrown up in its long history now proceeded to strengthen his position by appealing to the faithfuls in different continents for solidarity among themselves and support to their common cause. He was not only the Sultan of Turkey but he was also the Caliph. As the Vicegerent of God on earth, he was entitled to the loyalty and support of all his co-religionists, whatever might be the country they inhabited. This message of Islamic solidarity and unity was carried to India and did not fall on deaf ears.

The traditions of the Indian Moslems had not been uniform with regard to their attitude towards the Caliph. In pre-Mughal days, the Sultans of Delhi invariably looked upon themselves as the deputies of the Caliph. Sultan Iltutmish took it as a great privilege that the Caliph had invested him with the insignia of his office. Even Muhammad Tughluq made frantic efforts to be blessed by the Fatimite Caliph of Egypt. This attitude however changed at once on the installation of the Mughals in power in this country. None of the Great Mughals recognised either the spiritual supremacy or the political overlordship of the Caliph. The Sultan of *Roume* was to them a brother ruler, not a liege-lord. Even Aurangzeb, who was the most orthodox of the Mughal Padishas, regarded himself as a sovereign in his own dominion and refused to bend his head before any other Moslem ruler of the world. With the crash of the Mughal empire, the Mahomedans in India lost this independent ideal. They no longer enjoyed any political predominance in their country. But they took pride in the fact that their co-religionists were still making history in some parts of the world. While they were in a mood like this, it was natural and inevitable that the message of Pan-Islamism would be a source of hope and consolation to them. Pan-Islamism was of course anti-British in its implications. It was inconsistent with absolute loyalty to the British authority which had been constituted in India. On this score the loyal Mahomedan publicists like the late Sir Syed Ahmad Khan set their face against it and tried to dissuade Young Moslems from joining this movement. Despite their opposition however the movement grew steadily and had its culmination in the Khilafat movement started by the Ali brothers after the treaty of Sevres in 1920.

Since the close of the War, the outlook of the Moslem peoples outside India has almost been revolutionised. The dissolution of the ramshackle empire over which the Sultan of Constantinople presided made the Turks a unified people and under the inspiration of Kemal Ataturk they proceeded to organise themselves into a compact, homogeneous and modern nation. Pan-Islamism was as much inconsistent with their ideal as the rules of the Shariat. The Caliphate was the symbol of both. It was consequently done away with. The abolition of this institution, and that at the instance of the Turkish leader himself, was an event the significance of which should have been brought home to the Indian Moslems. The latter were up against the treaty of Sevres. Mustafa Kemal also was likewise out for tearing this treaty-document. But the standpoints of the two were as poles asunder. The former had been outraged by the severance of the holy places in Arabia from the sovereignty of the Caliph and one of their demands was that they should be restored to their erstwhile ruler. The latter however had no soft corner for these places. They had constituted a burden and a handicap to the Turks and it was good that they had been relieved of it. The Indian Muslims again were out for strengthening the hands of the Caliph and making the institution of the Caliphate a force in the world. The Ghazi however regarded it as an effete, medieval body which would stand in the way of Turkish progress and would be an effective impediment to the growth of Turkish nationality. It was therefore to be abolished and its memories effaced and blotted out. The people of Turkey are now Turks first and Muslims next. So much are they emphasising their own racial peculiarities and ignoring their religious associations that nothing is dearer now to the Turkish heart than the revival of their ancient pre-Islamic social practices.

What is true of Turkey is largely true of Arabia and Persia where nationalism as opposed to Pan-Islamism has become the inspiring ideal of the rulers and the ruled alike. In Persia a movement has been set on foot for the revival of the old Iranian traditions and practices which were destroyed by the onrush of Islam. Under the guidance of King Reza Shah, the Persians are fast developing their nationhood on their own linguistic and racial basis.

It is regrettable that while the outlook of the peoples of Turkey, Arabia and Persia is thus changing almost with revolutionary speed and effect, that of the Indian Moslems still remains where it was. Only lately Sir Muhammad Iqbal advocated Islamic solidarity. It appears that Pan-Islamism among the Indian Muslims is still a force to be reckoned with. Sir Muhammad himself was once a nationalist in outlook, otherwise he could not have sung of '*Hindustan Hamara.*' But none is now a greater champion of Islamic brotherhood and Pan-Islamic movement than this great poet of the

Punjab. Nor is he the only Indian publicist to hold this point of view. Sir Abdur Rahim in one of his periodic communal moods observed that Indian Mahomedans were far more at home in foreign cities like Baghdad and Teheran than in the Hindu quarters of their own native cities.

This fraternising with the Moslems abroad appears partly at least to be the result of an inferiority complex on the part of the Indian Mahomedans. A very large percentage of them is undoubtedly of Hindu origin and their conversion to Islamic religion is comparatively recent. In some cases it is barely a century old. Not inspired by any national feeling but engrossed in and almost overwhelmed by the religious and social traditions of Islam they came to regard those people who had been converted to Islam in apostolic days as their superiors and looked up to them in every possible way. This mainly explains why many Indian Mahomedans love almost instinctively to cling to the coat-tails of Arabia and Turkey. Just as the Rajputs who were of mixed origin tried to enhance their family prestige and augment their status in the Hindu society by claiming their descent from the Sun and the Moon, so many Indian Moslems whose forefathers were, a few generations before, the kith and kin of their Hindu neighbours now claim Omar and Abu Bakkar as their ancestors. It should be mentioned in passing that the same inferiority complex is at the root of the demand of a certain section of the Mahomedans of Bengal for the introduction of the Urdu as the medium of their instruction. If they regard the Arabs and the Turks as the Moslem stalwarts kinship with whom is to be cultivated, they also regard the Moslems of the Punjab and the U. P. as their superiors and want to come closer to them through the channel of a common language.

The Moslems of India have thus little touch with the main current of Islamic civilization of to-day. The French population in Quebec presents a striking parallel in this respect to the case of the Mahomedans in India. While the manners and customs, the ideals and outlook of the French in France have changed beyond recognition and bear little resemblance to the pre-revolution civilisation of that country, the French of Lower Canada still cling tenaciously to the old exploded ways of life of the French. This was the verdict of a keen observer like Goldwin Smith. Since he wrote there has been no striking change in this field among the people of Quebec. They still constitute a community by themselves and live their own life without being much influenced by the neighbouring English. Two causes possibly have been responsible for this obscurantism among the French in Quebec and the Moslems in India. The first consists in the surprisingly singular lack of knowledge of the condition of things in the country or countries whose civilisation they want to imitate. The French *habitans* in Lower Canada had absolutely no touch with their forbears in the mother country and were consequently not abreast of the changes that were being wrought among the people there. The Moslems in India also are similarly out of touch with the progressive movements in the principal Islamic countries. Many of them go out on pilgrimage no doubt to the holy cities of Arabia. But such centres afford the least opportunity for imbibing the liberalism that may be swinging the people over there. The second cause is to be sought in the presence of the English Protestants in Canada and the Hindus in India. Lest they should be submerged by the Hindus just as the former immigrants in India had been, the Moslems refused to budge an inch from the strict Islamic rules of life. A similar reaction was noticeable among the Hindus as well. Afraid of the proselytising zeal of the Moslems, they also shut themselves up within the four walls of their Shastras. In this atmosphere it was but inevitable that the attempts of the unifying reformers who from time to time preached their gospels of unity proved more than abortive. So long as the existing social outlook of the bulk of the two communities is not changed, there is little prospect of the growth of Indian nationality.

The horizontal sectional force which is abroad in the country is not the only impediment to the further growth of nationalism in India. For some years past one of the chief features of Indian public life has been the rise of provincialism. India is a land geographically marked out for unity indeed but it has a congeries of races and a babel of tongues to reckon with. Many of them are too insignificant to demand attention. But the major groups have a distinctiveness and solidarity of their own and cannot be ignored. Religious boundaries are not conterminous with territorial limits. It is true that a large percentage of the Moslems is concentrated in the North-Western and North-Eastern frontiers of India but they are interspersed among the people of other faiths in other parts of the country as well. Differences of race and language however are naturally bound up with territorialism. There is very little of affinity between the people inhabiting what is known as the Madras Presidency and those of Maharastra or Bengal. Racial origin of the different groups of the Indian people is a subject of great controversy. But there is no doubt about it that their languages, habits of life and the details of social customs vary most widely. Allegiance to the sacred Shastras and the observance of the basic principles of caste organisation may constitute a common factor, but beyond this unity disappears. This largely explains why the Brahmins of one province will have no matrimonial relationship with the Brahmins of another territorial origin, and why the Kayasthas of Bengal can have no such alliance with their caste people of Bihar or U. P. All-India caste conferences are no doubt held from time to time but really speaking they cut no ice.

The absence of a common language is a handicap not to be ignored. One century ago Alexis De Tocqueville, the great French publicist and savant, pointed out in course of his observations on the Democracy in America that "The tie of language is perhaps the strongest and the most durable that can unite mankind." The presence of such a tie among the peoples of the different states of America made for the growth of nationalism among them. Its absence in this country cannot but retard it here. The different groups of our people have different languages in which their thoughts and ideals find to-day the medium of expression. In ancient and even in early medieval days, Sanskrit was the language of the learned everywhere in India and this provided a great bond of unity. For centuries past however local vernacular languages have developed and the distinctive cultures of the peoples of the different provinces have found expression in these languages. The vernacular literatures of the provinces like Bengal or Maharastra afford a local inspiration and help strengthening the local traditions. The greater is their efficacy in this field, the greater is the handicap to national unity. We cite the example of Switzerland too often and think that if with the handicap of three languages and three races, its people can develop a compact nationality, it should not be difficult for us to overcome the obstacles in our way. But it is not to be forgotten that the Swiss people have an inspiring set of common traditions and memories spread over centuries past. The cementing influence of these traditions and memories is a factor of unity not to be ignored. Even then however it cannot be said that the Swiss nation is as compact as it should have been in other circumstances. Racial and linguistic differences constitute a separatist factor which makes itself felt in crucial moments. Professor Hayes in his *Essays on Nationalism* draws our attention to the sympathies of the Swiss people along linguistic lines during the last World War. Belgium is a tiny state but even here the Flemings and the Walloons differ widely and their mutual dissensions constitute a great impediment to the growth of a compact nationality.

In the 19th century, administration was emphatically unitary in this country. The sense of living directly under the same authority had a unifying influence of its own. Even in the provincial sphere people of different traditions and languages were not unoften combined together under the same administration. Bihar, Orissa and Bengal were grouped together into one province. A portion of the Bengali-speaking territory was again tacked on to Assam. This helped to develop some solidarity among different territorial sections. But the ill-fated partition of Bengal first gave rise to that movement for provincial redistribution on a linguistic basis which is now swaying the people's mind everywhere. The leaders, like Sir Surendra Nath Banerjea, were then of opinion that the compact unity of the Bengali people was a great help to the propagation of nationalistic views and on that score they opposed the partition. The Government also probably on that very ground insisted on dismemberment. After six years of the partition as effected by Lord Curzon's Government, the popular agitation gained victory. The partition was modified. The eastern and western divisions of Bengal proper were re-united but Bihar and Orissa were separated and constituted into a new province. In 1911 when the King-Emperor announced the modification of the partition, it was hailed as a triumph of Indian nationalism. But its effect really proved to be otherwise. The agitation against the partition on the ground that it divided the Bengali-speaking people into twain and the subsequent modification of the partition largely on a linguistic basis strengthened the provincial aspirations of other linguistic groups—aspirations which had remained dormant so long. Orissa felt uncomfortable as the bed-fellow of Bihar, and gradually it demanded for itself a separate entity and refused to have further association with Bihar. The Assamese who are associated with a few lacs of Bengali population in one province have also put forward the demand of becoming a compact body and of having a purely Assamese-speaking province. The National Congress on the platform of which these view-points of the different sections have found expression has already committed itself to provincial redistribution on a linguistic basis, and it is to be noted that its own provinces are already of this character.

The British Parliament has also mainly acceded to the demand of the Indian public for its re-arrangement of provincial boundaries along linguistic lines. Orissa has been disconnected from Bihar and has acquired by itself the status of a province. So has been the case with Sind. Linguistic and traditional differences between one group and another will now have a further opportunity of being strengthened by the separate Governments that are being set up. The distinctive cultures of every group will find new encouragement and enlist fresh support from these authorities. To some people this new era is welcome. They appear to think that the more varied is the culture, the greater is the gain to the human civilisation. But, however beneficial it may be to world civilisation, the fact remains that India will have no opportunity of developing a common culture without which the growth of real nationalism is out of the question. With old differences and traditions further strengthened and intensified, India will become, in the words of Burke, a tessellated pavement, a diversified mosaic.

It may be argued that when efficient democratic government can be carried on in India only on federal lines, the linguistic provinces are but the natural units of this federation. It was foreseen by certain publicists of this country that once the federal principle was accepted, the demand for linguistic provinces would go forth from all quarters and a fillip would be given to separatist forces. Mr. Vijiaraghabachariar who presided over the Nagpore session of the Indian National Congress in 1920 was definitely opposed to the Indian constitution being shaped on federal basis. He was convinced that the traditional sectionalism would find institutional accommodation and recognition in a federation. The advantages of unity gained during one century and more of British administration would be entirely lost. Mr. K. Natarajan, the veteran journalist and social reformer of Bombay, has also persistently fought the idea of federalism in the columns of his journal. Their views were largely shared by other distinguished publicists as well. Their protest however was of no avail against the surging tide of federalism that overwhelmed political India.

Federalism indeed reconciles to a large degree nationalism and provincialism. Separatist and unifying forces may both receive encouragement from a federal form of government. But even with this admission, it should be known that if the advantages of the federal arrangement are not to be purely theoretical and if the federal mechanism is to work efficiently and satisfactorily, the national sentiment of the people and their inclination towards unity must not be weak and spasmodic. They must be steady and strong. It is on occasions too readily assumed that federalism is only a landmark on the way to complete centralisation. In the United States, *e.g.*, the federal authority hasnot only been largely augmented since 1789 but it has become almost overwhelming. But this increase of federal power and corresponding growth of nationalism are due not to any inherent efficacy of the federal constitution but to the conditions of life of the people of the Union. Since the abolition of slavery and the conclusion of the civil war, no vital differences are noticeable between one state and another in social customs, in religious ideals and in general outlook. The late Viscount Bryce rather complained of the extreme and even monotonous uniformity of American life. In the face of this social, religious and linguistic uniformity, it is more than difficult for the constituent states to maintain their separate identity. Even then the little of local exclusiveness that is noticeable in America to-day is due to its form of government. In case the constitution was unitary, it would have been completely washed out decades ago. If such be the influence of federalism in a country where unifying forces are predominant, it may be imagined what effect it would have in India. It will stimulate the separatist forces and provide convenient strongholds for accommodating and strengthening the sectional aspirations of the people. Already it is written on the wall that with the grant of provincial autonomy in India the people of every linguistic area will proceed to intensify the solidarity of their local life and cut themselves away as far as possible from all connections with people across the provincial boundary.

It is demanded that neither educationally nor judicially there should be any link between one province and another. There must be a High Court for every federal unit so that judicial appeals may not lie with the highest tribunal of a neighbouring province. This point is being insisted on not that any miscarriage of justice is expected if there is one High Court for two provinces but that the establishment of a High Court may augment the provincial prestige and create separate judicial and legal traditions for it. Every province must also have a separate University which is to be the stronghold of local culture and which is to provide a cultural background to its separate traditions and social customs. The Universities of Germany proved to be in the 19th century the chief centres of national culture and helped considerably in breaking local barriers and in intensifying national ideals and aspirations. The Universities in India however are expected to have a different and opposite mission. They are to be a symbol of provincial prestige and an instrument of provincial separatism.

The inauguration of the federal constitution in the face of the pre-existing social, religious, linguistic and traditional differences of a vital character may not thus be a very happy event in the history of the Indian people. It may be fraught with undesirable consequences. It may only intensify those centrifugal forces which in all ages have engulfed unifying institutions in this country and reduced India to a bundle of petty and warring states. It is time for the leaders of Indian thought and the fighters for Indian freedom to pay their attention to this question. Nationalism in India cannot grow merely on the negative basis of common opposition to British rule. The foundation must otherwise also be laid broad and deep.

THE EVE OF THE RESTORATION.

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CONTEMPORARY observers are unanimous about the fervour of the welcome accorded to King Charles II in 1660, particularly by the Londoners who lined the streets to cheer their young monarch. It almost appeared as if England had changed overnight, and even Pepys, who rejoiced that his royal master was back again, found himself musing that the revelries of the crowd were " a little too much." There were many who were struck with the suddenness of the event and Evelyn who "stood in the Strand and beheld it and blessed God " could only describe it as "the Lord's doing." Clarendon who had been so active behind the scenes during the negotiations for the King's return, reverently recorded the "wonderful manner" and " miraculous expedition " with which " God put an end in one month to a rebellion that had raged near twenty years."[1] It is necessary, however, to take careful note of the events, especially of the five months from January to May, in order to have a clear understanding of the character of the Restoration. One finds, on such a study, that it was not so sudden as it seemed, and that the enthusiasm of loyalty revivified was rather deceptive. There were forces at work that made the Restoration inevitable, indeed ; but, for all the popular demonstrations of attachment to the lawful sovereign, the position of the English King was no longer what it was before the Interregnum.

The story of the first five months of 1660 has often been told, most notably, among modern writers, by Sir Charles Firth, Dr. Keith Feiling and Mr. David Ogg. One learns how, for months it was difficult to see through " Black Monck," too powerful, and therefore dangerous, to be either openly courted or alienated by royalists or parliamentarians. The studied neutrality of the General, however, appears to us not so much an enigma as a shield of caution, essential at a time when a false step might be irrevocable. It was the City of London which upset the anxious expectations of the party of the Good

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[1] Clarendon, History of the Rebellion, Vol. VI (Oxford, 1888), p. 234.

Old Cause and broke through the stolid reserve of Monck. January saw the election of a new Common Council. " Such a one," we hear, " as has not been since the beginning of these troubles, of the best and wealthiest of the city, among whom there is not one Anabaptist, or one who hath purchased crown lands, church lands or delinquents' lands." [1] The union between the General and the Corporation in February, when the Rump was being burnt in effigy in the streets of London, was a significant event. It meant, no doubt, that a " settlement " of the country's government could not long be delayed. The commercial classes were thoroughly perturbed by the uncertainty and confusion of the times ; heavy taxation, among other causes, had depressed trade, despite the development of plantations overseas ; the merchants, who were largely Presbyterian, were more concerned about a " settlement "—a word that had an ominous ring to many—than about anything else. There was a growing perception in the country that the choice was between a succession of praetorian rulers and a King, and those who had a stake in the country were not particularly enamoured of the experience of the recent past. The return of the Presbyterian contingent to Parliament, "purged " in 1648, by the army, was, significantly, under the aegis of Monck. These "secluded members," as they were called, went faster than the wary Monck was prepared to go, for on March 12, an Act was passed, placing the militia in the hands of men known to be enemies to the Commonwealth. Urged by his officers, Monck begged the House not to put the Act into operation at once. But the redoubtable Prynne, likeable for nothing but his picturesque persistence, took the Act himself to the printer and had it published.[2] The return of the King was now not a mere theoretic possibility. On March 15, the Long Parliament which had been sitting intermittently and often with its membership mutilated, since 1641, dissolved itself, and a new Parliament was called to begin its labours for the country's settlement on April 25. In the meantime, the Council of State was empowered to act for the parent body.

" The controversy begins now to be," wrote John Barwick to Sir Edward Hyde on March 16, 1660, " rather upon what termes, than whether the King shall be restored." [1] Considerable apprehension, however, was still felt by the King's party, since there was a Presbyterian majority in the Council of State, whose leaders joined with some parliamentary peers, of whom Manchester was oftenest mentioned, to impose on Charles, as a condition of his restoration, a treaty on the basis of that which they had formerly attempted to impose on his father in 1648. It appears that in this scheme, there was agreement among the Presbyterians on the one hand, and Monck and his army, the Navy and the City of London on the other.[2] A correspondent wrote to Ormond, on March 16, that while there was an appearance of calm, the ancient foundations could not be restored without bloodshed.[3] Lady Bristol found conditions in the proposed negotiations, which the King could not, "with honour or conscience, receive."[4] Mordaunt was afraid to communicate important matter in his possession, for royalist correspondence was vigilantly watched and their intrigues known.[5] Letters to Hyde betray alarm at the development of the Presbyterian plot for a conditional restoration. "They have already shared the bear-skin (according to the proverb) amongst them;" they would not "permit so much as a kitchen-boy to be about the King, of his old party." Such were some of the reports sent to Hyde.[6] Even at an earlier date, we hear, mysterious agents had been at work, when the Rump Parliament was sitting, to make a treaty with the King and "insist on the banishment of some of those at present with the King." [7] The peers who had sat in 1648 and would "very fain (or at least some of them) to make themselves a noble Rump," were, one learns, caballing to assure their authority in their own House and in the King's Council as well. There were reports about three parties in the Council of State, one desiring to avoid the King's return by any means, another to treat with the King before Parliament met, while the majority wanted Parliament, when assembled, to negotiate with the King.[8]

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[1] Clarendon State Papers, III, p. 641.

[2] Ludlow, Memoirs, II, p. 248 ; Ogg, England in the Reign of Charles II (Oxford, 1934), Vol. I, p. 26.

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[1] Thurloe, State Papers, VII, p. 853.

[2] MS. Carte, 30, ff 590-1.

[3] MS. Carte, 213, f. 341; Luttrell the writer of the letter, insinuates that war was being openly prepared.

[4] *Ibid*, f. 362. undated letter to Ormond; *cf.* Guizot, Richard Cromwell, II, pp. 174-76.

[5] MS. Carte, 213, f. 357, Letter to Ormond, March 23.

[6] Clarendon State Papers, III, p. 705; Samborne to Hyde, March 23.

[7] Calendar of Clarendon State Papers, Vol. IV (ed. Routledge), p. 643; (Slingsby to Hyde) April 6.

[8] Clarendon State Papers, III, pp. 729-31; *cf.* Firth, House of Lords during the Civil War, pp. 276-80; Bordeaux's letters to Mazarin, March 29, April 22, N.S., are full of references to the Presbyterian intrigue for a conditional restoration; Guizot, Richard Cromwell, II, pp. 384, 389, 396, 397, 403, 406.

It was expected that the King, as "King of England, not of a faction," would grant an indemnity for all that had been done, confirm the sales or at least equitably satisfy the buyers of lands alienated during the late troubles and settle the Church problem, the most difficult of all, by referring it to a representative synod.[1] It is remarkable that on March 14, Hyde, apprehensive that Parliament would not dissolve before recalling the King on certain conditions, did not discountenance the idea of taking up the negotiations at the point "where they left off at Uxbridge."[2] The situation soon changed, however, and the Presbyterian demands commanded no longer the support of public opinion. Even in the City of London, where Presbyterians were so often in the ascendant, they began to lose ground. A petition from the City to the Council of State, under date March 25, adumbrated the proposal of restoring the King unconditionally; "the better termes you bring him in uppon, the more you will oblige him." "W'tever men pretend a treaty wth hard termes is the ready way either to keep him quite out, or admitt him in order to his ruine......If he be our King, he is so according to law, surely if the law do give a private man a right to his estate much more the K: [King]. Therefore left him enjoy wt the law allowes him, for that is the standard to proportion every man his own." While the King was to be restored unfettered, he would, however, be petitioned for a free and general pardon and a speedy summoning of a lawful Parliament, the payment of the arrears due to the army and a consideration of its other demands; and the convocation of an assembly of "pious and learned" men for the settlement of religious differences.[3] Even the old Speaker Lenthall advised the King that Presbytery was "a very ill foundation to Monarchy." "I speak not this," he added, "that I would have your Majestie decline any reasonable offers, but that you be cautious in dealing therein."[4]

The Council of State was thus finding it difficult to bring the King back on terms favourable to themselves. As early as March 23, a royalist wrote to Ormond of the rise of a new group, whom he called

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[1] Cal. Clarendon S.P., IV, pp. 622-23; March 29, Paper with the title erased, "The whole discourse of calling in the King."

[2] *Ibid*, p. 400, Hyde to Wright (Rumbold). He was certainly thinking of the King's eminently moderate counter-demands, for the Uxbridge propositions were definitely unacceptable. See Gardiner, Constitutional Documents of the Puritan Revolution, pp. xli-xliii, 275-86.

[3] MS. Tanner, 51, ff. 1-2; Ranke, History of England (Engl. tr.) Vol. III, pp. 295-96.

[4] Thurloe, State Papers, VII, pp. 872-3.

" Prudentiallists " who wanted to pursue " moderate and healing counsels." [1] It was becoming evident that the proposed terms must at least be softened. Much depended on Monck, and he was approached for his consent to the propositions to be sent to the King. The General stoutly maintained that, according to his promise to the nation, he would leave all to a free Parliament.[2] In the meantime, Monck himself was, with the strictest secrecy, carrying on his overtures with the King.[3] A general amnesty, the confirmation of sales of land, and liberty of conscience were, however, demands to which the King and his counsellors could hardly, without drastic qualification, accede. A way out was found in Hyde's expedient of referring to the wisdom of Parliament the extent of the indemnity, of the security to be given for recent transference of property and of liberty for tender consciences. A declaration was accordingly drawn up, promising at the same time full arrears to be paid to the soldiers and dated from Breda, the King removing thither on April 4.[4]

Meanwhile, elections were being held in England ; as one royalist put it, "all, from the Lord Mayor to the milkmaid, talk of the King's coming." [5] The Council of State, however, had still to encounter a certain amount of trouble from the remnant of the Commonwealth party.[6] But on April 10, a significant date, the officers of the regiments about London, who had studied public opinion at first hand in the capital where citizens so often ridiculed the army as unwanted intruders, gave an address to Monck, offering to submit to whatever settlement was established by Parliament. " This victory of the General's authority," says Ranke, "marks an epoch in the history of discipline." [7] Lambert, now a pathetic figure, led an abortive insurrection and was brought prisoner to the Tower on April 24. One thousand copies of a declaration by the Lord Mayor, aldermen and commons of the city of London, extolling the hereditary monarchy and the old laws, were, on April 30, ordered to be printed. The same day, Bordeaux wrote to Mazarin about the wave of loyalism in the country and the movement for recalling the King unconditionally.[1]

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[1] MS. Carte, 213, f. 355.

[2] Cal. Clarendon S.P., IV, p. 647. This was a wise idea, since a public treaty with the King, set on foot by the Council, over which a little clique of lords had great influence, might have precipitated a military revolt. See Firth's article in Cambridge Modern History, Vol. IV.

[3] Guizot, Richard Cromwell, II, pp. 168-74 : Clarendon MS., 72, f. 297, is entitled " The General's Paper " and dated May 9. This is printed by Lister in his Life of Clarendon, Vol. III, p. 500. For the original proposals, our information is chiefly from Gumble and Price.

[4] Speaker Lenthall should get some credit for indirectly suggesting the expedient adopted by Hyde : Clarendon S.P., III, p. 712 : Ranke, History of England, III, p. 301.

[5] Cal. Clarendon S.P., IV p. 671.

[6] Hist. MSS. Com. Rep., V, Sutherland MSS., p. 146 : news letter, March 27, referring to rumoured risings of discontented officers.

[7] *Op. cit.*, III, p. 297.

Both Houses of Parliament met on April 25. Only two members of the House of Commons, Luke Robinson and Weston, were found to impugn the right of the Lords to sit in Parliament. There were, however, among the Lords a few men like Wharton, who said on April 26 that " his blood did rise to see where 'that cursed man' (Laud ?) did sit," or Denbigh, who was against the admission of the " young lords." [2] This opposition, however, fell through. Sir Charles Firth has shown us how the " young lords" and then the Oxford lords came to be admitted, and on May 31, " matters of honour " were, however unwillingly, left to the wisdom of the King.[3]

" It was never known in the memory of man," wrote one of Hyde's correspondents, in reference to the meeting of the Commons, " Westminster hall so full, and that with gent: " Col. King broke the ice and asked for immediate consideration of " that wch they chiefly meete for, wch is the settlement of the Kingdome on its old foundation and to give unto Caesar that wch is Caesars and to God that wch is Gods." He was supported by Mr. Turner, Mr. Heneage Finch, Mr. Stevens and Col. Birch, all well-known members. A contemporary estimate of Monck's attitude at this time is amusing but rather suggestive. " Some say," we hear, " that Gen. Moncke seemes not well pleased (saying) that hee feares some men will act too violent. Butt many thinke its butt a coppy of his countenance to please some of his whimsicall officers." [4] On April 27, both Houses, still unable to make an open declaration, decided that they would meet in conference on May 1, to devise the best means of a speedy settlement.[5]

Greenville, who had conveyed Monck's terms to the King appeared on this day before the Council of State with a letter from his royal master to Parliament, in which was enclosed the famous Declaration of Breda. Still apprehensive or at least outwardly so, the Council refused to open the packet in anticipation of the meeting of Parliament, and on May 1, they were read before the Houses, with all the traditional honour paid to a royal message. " Where the word of a king is," said Lord Manchester, "there is power, and where the word of our King is, there is truth." Both Houses voted that "according to the fundamental laws of this kingdom, the government is and ought to be by King, Lords and Commons."[1] There was " great joy all yesterday at London," wrote Pepys, on May 2, " which methinks is a little too much."

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[1] R. R. Sharpe, London and the Kingdom Vol. II, p. 375. Bordeaux to Mazarin, April 30—May 10 French Transcripts, P. R. O.

[2] Cal. Clarendon S. P., IV, pp. 678, 681. The bishops were not restored till the next year, but the " young lords " were only kept out for the first two days of the sitting, *cf.* letter of Earl Strafford to Monck, April 26, 1660. MS. Egerton, 2618, f. 70.

[3] " The House of Lords during the Civil War," *passim.*

[4] MS. Clarendon, 72, f. 44, letter, dated April 27.

[5] Commons' Journals, VIII, p. 4, Lords' Journals, XI, p. 5.

It should be carefully noted, however, that in the minds of the King's supporters, there still remained serious misgivings. Dr. Morley wrote to Ormond on May 6, that the mischievous spirit still working in the country, in the army and in Parliament, was likely to continue till the King arrived. Mordaunt informed Ormond on May 3, that to many minds, they were as near a breach as a settlement ; some lords were playing the part of "devils" and probably proposals would be sent to the King which his presence in England would have prevented.[2] Even in Morice's letter to the King, dated May 5, accepting the seals of office sent him, there is, writes a modern scholar, " a strange mixture of the deference of the new minister and the plain speech of the Puritan." He expressed the hope that the King "will be immoveably fixt in a resolution to performe what you have by your letter offered," and went on to say that a second letter asking Parliament to propound matters for his assent "will bring you hither by a conquest of heartes as wel as by the right of inheritance."[3] While Mordaunt regretted the delay in the King's arrival, an " eminent fellow-member " of Massie " chid " him on May 7 for his " hast in and for his Maties return unto us."[4] There were many, obviously, who differed from Annesley who wrote to Ormond on May 9 for hastening the King's return, " the councell now sitting seldome and acting sparingly in a doubtfull authority."[5]

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[1] *Ibid*, pp. 7-9. Commons' Journals, VIII, pp. 4-9.

[2] MS. Carte, 214, ff. 63, 56.

[3] MS. Clarendon, 71, f. 222, quoted by Miss M. Coate, " William Morice and the Restoration," Eng. Hist. Rev., July, 1918. His letters to Prideaux, printed from the MSS. at Prideaux Palace, are interesting.

[4] MS. Clarendon, 72, f. 245; Morley wrote to Hyde on May 4, that the King's interest "will suffer more delay than at first we hoped it would." *Ibid*, f. 196.

[5] *Ibid*, f. 293.

Hyde appears to have been prepared to resign the Chancellorship, in view of the personal opposition to him, rather than hinder the King's return.[1] This was by no means countenanced by his friends. Broderick wrote on May 7: "My Lord Southampton sayth it were not only injustice but impietie to displace your Lp or prevent your entrance with his Mty whom [*sic*] next under God, that gave him Title by his Birth, have rendered his education equall to that title." [2] Morice was active in removing the misunderstanding between Monck and Hyde, and it soon became apparent that Hyde, as was only befitting, would come back with the King he had served so faithfully. [3]

The King's party was fairly active and had daily meetings of consultation. "I daily confer with the best men before the House sits," wrote Broderick to Hyde on May 13, "and deliver out notes of directions contrived by Mr. Palmer and the ablest lawyers, perused by my Lord Southampton (to whom I constantly address) and the soberest statesmen; by which all with whom I had any former correspondence, and many new men, direct their votes." [4] This was something of an anticipation of the function of the parliamentary "whip." Royalists were still, however, in a mood to warn the King against over-confidence; "he is coming amongst a people whose guilte will make them fear him for a long time." They were afraid of a party in the House who "will use all possible cunning to make this a lasting Parliament," with power to dispose of all offices of trust and profit.[5] Broderick wrote on May 7, that in the bill for self-legalization, "Sergt. Maynard framd a clause, whereby it lookt like perpetuall; the judges above, found the error, and though the gownsmen variously controverted the words, it is now fully explayned." [6] "It is prodigious to see what rubbs a not well contented party in the two houses made," wrote Henry Coventry to Hyde, "notwithstanding the Kgs [King's] are 4 times theyre number. Sir John Holland told me some days since that the Caball resolved to make very hard propositions, vizt. that the King should recall all his father's declarations agst the Houses, those of the Houses to remaine in full power. No power to the Kg [King] to make any of the Councill, nor to have to doe wth the militia for five years, but they since find Moncke is not of their opinion against whom they faile excessively."[1] It was the General who prevented the passage of the bill sponsored by the universally respected Matthew Hale and seconded by Prynne, to appoint a committee for examining the plausibility of submitting some of the Isle of Wight propositions of 1648 to the King. He refused to be responsible for the troubles that, he said, were likely to follow the delay in the constitutional settlement implied in the motion, and induced Hale himself to withdraw it.[2] The grateful King expressed his concern for the personal safety of the General in a letter of thanks for his services ; with the failure of Lambert's designs, he remarked, conspiracies against the chief instrument of the Restoration were not improbable.[3] On May 20 (N. S.), the King wrote again from Breda: " ...... I am confident you know there hath been and is still a caball which endeavours to infuse and keep alive all ill humours and dissatisfactions in the army, and to obstruct in the houses and deferr my being sent for."[4] The parliamentary commissioners, however, were not long in coming to request the King's presence in his realm ; they reached the Hague, where the King had moved from Breda, on May 15. Along with the representatives of Parliament, there came a deputation of Presbyterian ministers led by Reynolds, Calamy, Case and Manton, who requested the King not to revive the use of the Book of Common Prayer, long discontinued officially in England, even in the King's own chapel, " whither all persons would resort." As the King was inexorable on the point, they were obliged to cease troubling him, but they left him, says Clarendon, in the hope and presumption that they should find their importunity in England more effective.[5] It was thus not an easy inheritance to which he was going back, but things looked different when, on May 25, Charles set foot on English soil, and amidst incredible scenes of enthusiastic loyalty, entered his capital on May 29, his thirtieth birthday. He heard nothing but zealous protestations of devotion, but he knew he was "not yet the master of the Kingdom, nor his authority and security such as the general noise and acclamation, the bells and the bonfires, proclaimed it to be." [1]

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[1] Clarendon S. P., III, p. 728.

[2] MS. Clarendon, 72, f. 240.* Four days earlier, Broderick had advised Hyde to keep the Treasurership vacant till he was settled in the Chancery, to foil his enemies; *ibid*, ff. 157-58; *cf*. Clarendon S. P., III, p. 748.

[3] MS. Clarendon, 72. f. 157; *cf. ibid*, ff. 193-94; Morley advised Hyde "to look and speak kindly to all that come to him," in order to counteract rumours about his imperious conduct. *Ibid*. f. 224.*

[4] Cal. Clarendon S. P., IV, p. 683; MS. Clarendon, 72, ff. 235*-36*; Clarendon S. P., III, pp. 747-49.

[5] MS. Clarendon, 72, ff. 238, 277-78, *cf*. f. 368.

[6] *Ibid*, f. 240.*

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[1] *Ibid*, ff. 180-81, May 4/14. It may be noted that the formal recognition of Charles II's sovereignty dates from May 5, 1660, from which date all documents under the Great Seal run in his name : Commons' Journals, VIII, p. 17.

[2] Clarendon S. P., III, p. 728 ; Guizot, Richard Cromwell, II, pp. 226-28.

[3] MS. Clarendon, 72, f. 163.

[4] MS. Sloane, 1519, ff. 201-03.

[5] History of the Rebellion (ed. 1888), Vol. VI, p. 232.

The character of the Restoration and the growing importance of Parliament since 1660 can thus be properly understood when we remember that the delirious welcome which the King received was too good to be true. There is no doubt about the genuineness of royalist sentiment in the country; but it is short-sighted to ignore the rhetorical exaggerations implicit in mass demonstrations. Many things contributed to their effusiveness: a chivalrous sympathy for the young monarch who had suffered so long in exile, a traditional loyalty which is undaunted by misfortune, a growing appreciation that stable parliamentary government, which was any day to be preferred to that of the army or of successive batches of self-important politicians, was impossible without the King. To restore civil government, in short, was to restore the King. But much water had flown down the bridge since the issue had been joined between King and Parliament. This accounts for the hesitations and uncertainties and intrigues on the eve of the Restoration. This alone explains why the King, keener-sighted than most of his contemporaries, was not deluded by the unanimous protestations of devotion from all around him and determined never to go on his travels again.

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[1] Clarendon, Life and Continuation (ed. 1827), Vol. I, pp. 320-21.

THE ELUSIVE OPTIMUM[1]

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Our unemployment position is equally bad in India. Agriculture is the principal industry but we have no statistics of unemployment in it. Ordinarily, due to the seasonal character of the industry, our agricultural labourers do not find employment all the year round. Due to the recent economic depression and the heavy fall in agricultural prices, agricultural unemployment must have increased considerably though we have no accurate figures to judge the exact volume of it. As regards industrial employment we have partial statistics, no doubt, but such figures as we have only indicate that the extent of unemployment is increasing rapidly. Even with increased industrialisation, we have not been able to absorb all those who seek work and need it. In 1921, out of every 100 persons 46 were workers and 54 dependents. In 1931 there were 44 workers to 56 dependents. As Dr. Hutton has pointed out,[2] part of the increase in dependence as compared with work is due to the increasing difficulty of getting employment and earning an independent livelihood—keeping youths dependent on their families whereas formerly they would have been independent. In other countries of the world, fragmentation of holdings has been resisted by special laws designed with the specific object of meeting the evil. In India, the rapid increase of agricultural population has led to increased fragmentation of holdings. The progressive fragmentation has led to increased proportions of uneconomic holdings and increased agricultural unemployment throughout the country. √Wattal has estimated that the workless dependants in India constitute 65 per cent. of the population. In Bengal, it is estimated that only 29 per cent. are workers while 71 per cent. are non-working dependants. These figures show the alarming extent of unemployment in the country. In certain provinces, the continued pressure of population has led to a continuous outward flow from the rural areas—showing continued economic distress. Population pressure in the different parts of India is shown by the provincial figures for internal and external migrations. In internal migration, Punjab, Madras, the United Provinces, Bihar and Orissa show an outward flow. It shows that the pressure of population on available resources in these provinces compels emigration. These provinces may therefore be said to be overpopulated. Assam and Burma, Bombay, Bengal, N. W. F. Province and Central Provinces have received a constant influx which shows that these provinces have probably not yet reached their optimum population. Emigration outside India has greatly declined due to the cessation of recruitment of Indian labour by the Colonies for economic and political reasons. Not to speak of the Colonies, where the anti-Indian feeling is so strong, even Burma is closing her doors against the influx of Indian labour within her own borders. Repatriation is already going on in a large number of Colonies. The largest emigration used to take place from Madras but the Indian Emigration Act of 1922 has greatly restricted the migration of unskilled workers from India.

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[1] Continued from our last issue.
[2] Census of India, 1931, Part I, p. 274.

IS INDIA OVER-POPULATED ?

The question does not admit of a plain yes or no answer. The facts relating to it are so varied that it would indeed be difficult either to prove or to disprove it in the midst of multiple—and in some cases opposite—trends operating on it. The word over-population must be relative to some optimum and we have already discussed how our optimum conception is still in a fluid state. We will therefore look at the problem from a different angle—*viz.*, the relation between the population and its food supply. The percentage of cultivated land to total culturable area stands as follows in the different provinces of India :—

Madras	77·5	United Provinces	78·1	Bihar and Orissa	81·7
Bombay	86·4	Punjab	67·4	C. P. and Berar	66·9
Bengal	82·9 [1]	Burma	26·7	Assam	29·5

Thus, except in Assam and Burma, the chances of increasing the food supply by more extensive cultivation is very remote. The correlation of crop areas and population is, however, not a satisfactory test because different soils and different areas vary widely in fertility and acreage output. It would be much better to correlate population with actual agricultural output. But the acreage test by itself, has some valuable uses in as much as it will show some tendencies which are important in the consideration of the problem. The acreage under food crops per head of total population has been calculated as below:

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[1] Porter puts it at 67 per cent.

Wattal	1911	0·82	1931	0·79
	1921	0·87	1934	0·75[2]

Our total area of 667 million acres is distributed as follows:—

	(Millions of acres)
Cultivated	232
Fallow	47
Culturable but uncultivated	154
Unavailable	145
Forests	89

Of the cultivated area (232 millions of acres), 206½ millions are under food crops.

Now if we suppose, for one moment, that the whole of 667 million acres would be cultivated—which, of course, would not be possible—it would give an average area of 2·44 acres per head. But, as the Royal Commission on Indian Agriculture pointed out,[3] a large part of the culturable waste other than fallow can, in no conceivable circumstances, be brought under tillage. If we realise that limitation, the possible maximum acreage per head will be much less than 2·44 acres. Sir Daniel Hall and other agricultural experts have calculated that each person needs 2 to 2½ acres of land to provide him with food on the European standard of living. In India we have much less than an acre per head of the population which—after allowing for the lower standard of living in India—is still insufficient to maintain an agricultural family in ordinary comfort. If the people of India were to be fed on the European standard of 2 acres of land per head, the Indian population would have to be reduced by more than half. Dr. R. K. Das in his paper in the World Population Conference of 1927 showed that on the basis of her food requirements of one million calories a year per person, India produces food for only 75 per cent. of her people. On this basis, India is overpopulated to the extent of one-third from the point of view of absolute necessaries of life and one-half from the point of view of a more liberal standard of life. Recently, calculations were made in the U. S. A. to find out the area of land needed to provide the different kinds of diet and the results[1] are shown as follows:—

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[2] Public Health Commissioner, 1934.

[3] Chapter 18, para. 526.

1.	Restricted diet for emergancy use ...	1·2 acres
2.	Adequate diet at minimum cost ...	1·5 ,,
3.	Do. moderate ,, ...	1·8 ,,
4.	A liberal diet ...	2·1 ,,

It may be pointed out that items, 2, 3 and 4 above have the same energy value but 3 and 4 contain more meat, fruit and vegetables and less cereals than 2. Hence more land is needed for them. On these standards, India is not producing sufficient food for her present population. On the above standard, our food production at present is sufficient for only two-thirds of our people. The situation is saved simply because the European or American standard and our standard differ widely from each other. India formerly exported large quantities of wheat but the greater part of her output is now consumed within the country. Our export of cereals has grown much less than before. It cannot be denied that India for some years now is passing through severe economic distress. It is due largely to the world-wide economic depression since 1929, to the absolute increase of population by 34 millions in a decade, to the sensational fall in prices which while it has helped the landless and fixed-income classes to some extent has also seriously reduced the purchasing power of 72 per cent. of the people living on the land. Whattal estimated in 1934 that the normal value of Indian agricultural produce has declined from Rs. 1,200 crores per annum to Rs. 500 crores only. The cultivator's distress has been so acute that all local Governments throughout India have been compelled to grant reliefs by remission or suspension of land revenue and rent, scaling them down, correlating them with fall in prices, debt conciliation and reduction of debts and by stringent control of usury and money-lending. It is undeniable that economic distress has been most acute throughout India in recent years.

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[1] Quarterly Bulletin, Health Organization, League of Nations, Vol. IV, No. 2, June, 1935. (Quoted by Russell and Raja.)

See Review of the Trade of India, 1933-34, for parallel conclusions.

At the same time, it is easy to exaggerate the dangers of over-population. It is easy to create a panic but it is difficult to justify it. Col. Russell's calculation that India may have a population of 400 millions in 1941 may or may not be true. The present rate of increase may not continue indefinitely. There is no certainty that it will. If we take our present rate of increase and work backwards, then theoretically we should have a population of say 50-60 people at the time Alexander the Great came to conquer India—which of course, is absurd. We cannot say definitely—we have little data for it—as to how long the present rate of increase will continue. All populations pass through definite stages of growth. In the western countries there are now distinct evidences of the populations approaching a stationary state. It is estimated that the British population will within a few years—about 1940—reach its maximum. The American population will, it is calculated, reach its peak point by 1970. Kahn has calculated that the German population will reach its maximum in 1940. Since then, the Nazi programme has been in operation and it may shift the time by some years but sooner or later the peak point will come in a few decades. The French population is already stationary. The system of family allowances in France, marriage bonus in Germany and the premium on large families in Italy all point to the shadows of a static population that are deepening ahead on the horizon. Within a few decades, an era of stationary or declining population will be established. Dr. Enid Charles of the Social Biology Department in the University of London has calculated that on the fertility and mortality levels of 1933 the existing population of England and Wales will fall by 18 per cent. in 50 years from 40 to 33 millions. In 100 years the total will be less than 20 millions. If the birth-rate falls still further, the reduction will be even more aggravated. Dr. Kuczyniski has calculated that the population of Western and Northern Europe will reach its maximum in 1940 and by the end of the century it will decline by about 47 millions and from then onwards, it will decline roughly by 1 per cent. every year. The scope of emigration from these countries is being gradually restricted throughout the world. America, Australia, New Zealand, Canada, South Africa—all of them have largely closed their doors with innumerable restrictions against immigration. As Dean Inge has pointed out, England lost North America not in the reign of George III but in the reign of George V. U.S.A. is no longer British except in name. As economic frontiers are slowly being narrowed down the flow of emigration is steadily falling and population-pressure in the old countries is increasing daily. Within a short time the major nations of the world will have a stationary or declining population and the economic effects of such a population will profoundly change the structure and organisation of human societies. A stable population will no doubt bring about a higher standard of life under more stable conditions. Who can say that what has happened in the West will not repeat itself in India as well? Further, even conceding that our population will shoot up to 400 millions in 1940—and even more, later—is there any real reason for panic? Shirras has calculated [1] the annual percentage increase in different countries over long periods and he has arrived at the following results:—

Annual Percentage Increase in Population.

	30 years, 1901-31.	60 years, 1871-1931.
India	0·66	0·69
Japan	1·33	1·62
England and Wales	0·76	1·26
Italy	0·89	0·91
France	0·25	0·26
U.S.A.	2·95	3·48
Canada	3·08	3·02
Australia	2·36	5·10

It will be seen, that excepting France, India stands at the bottom of the list. Shirras also points out that in the present century, the growth of population in India has been lower than in other countries inspite of so many factors which make for over-population in India as shown below:—

U.S.	62 p.c.	India	20 p.c.
Italy	27 ,,	France	7·4 ,,
England	23 ,,		

Except France, India is lowest on the list. Looking at the problem in a different way, he estimated that with the present birth and death rates populations will double themselves as stated below :—

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[1] Economic Journal, March, 1933.

France	274 years	Switzerland	143 years	India	94 years
England	201 ,,	Germany	108 ,,	Australia	63 ,,
Sweden	188 ,,	U.S.A.	94 ,,	Italy	55 ,,
Canada	53 ,,	Japan	49 ,,	Palestine	24 ,,

India stands about midway among the other countries of the world.

But there is one underlying fallacy which vitiates all the arguments of Shirras mentioned above. He takes no note of the fact that the base line of Indian population was high enough, that already she had started with a high population-presssure and that therefore all further progress must necessarily be limited. On the other hand, all estimates of future growth are liable to be considerably upset by other forces. As Mr. Marten pointed out, almost every one of the last 5 decades had witnessed some major disaster or a serious epidemic and there is no guarantee that henceforth they will cease to operate. Plague goes in cycles while calamities like the Bihar earthquake recurred at Quetta—only the time differed. Had the Bihar earthquake of 1934 taken place at 2 A.M. in place of 2 P.M.—like the Quetta earthquake—several millions would have perished in a minute and it would have substantially reduced the high density in Bengal and Bihar. Since the great earthquake in 1934, mild earthquakes have become almost a daily phenomena in different parts of India. There is no insurance against such natural disasters and no one knows what havoc nature might play in the future.

Lastly, let us consider the question as to the adequacy of our food supply. Simultaneously with a 10 p.c. increase in population in the last decade, has there been a proportionate increase in our agricultural and industrial production? Are we maintaining a reasonable balance between population and production? Unfortunately, our statistics of agricultural output are not wholly reliable. Our crop forecasts are merely estimates and the system on which they are prepared leaves a considerable margin of error. The crop forecasts when tested by a post-mortem examination have generally proved to be either under- or over-estimated. Our cottage and unorganized industries have no statistics of output. All these make it difficult to correlate production with population correctly. Prof. P. J. Thomas[1] of the Madras

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[1] Indian Journal of Economics, April 1935 (p. 745).

University has however made an attempt and he calculated that the indices of population and production, taking the figures for 1920-21 to 1921-22 as 100, show as follows:—

	1922-3 to 1923-4	1924-5 to 1925-6	1926-7 to 1927-8	1928-9 to 1929-30	1930-1 to 1931-2
Population	102	104	106	108	110·4
Agricultural production	111	112	113	111	116
Industrial ,,	99	115	137	130	151

Thus, it will be seen that agricultural production has increased faster (16 p.c.) and industrial production much faster (51 p.c.) than population. A correlation attempted for longer quinquennial periods on Fisher's weighted aggregate method gives the following indices:—

	Population.	Agricultural production.	Industrial production.
1900-05	100	100	100
1905-10	104	103	142
1910-15	107	123	187
1915-20	103	124	255
1920-25	109	120	251
1925-30	113	129	289

From these indices, Prof. Thomas concluded that there was no evidence that population has outstripped production even during the world-wide depression and he therefore held that India was not over-populated at present.

The correlation attempted by Prof. Thomas is for a very limited period. We could get a truer picture of the real population-pressure if we could correlate population and production over a much larger period—at least since the advent of British rule. But we have no data for the purpose which can give us grounds for any reasonably correct and scientific conclusions. Prof. Thomas has also ignored altogether the distribution side of the problem. A large increase of output is quite capable of co-existing with population-pressure and economic distress due to a faulty system of distribution leading to the concentration of wealth in a few hands. The correlation of population and production can neither be accurate nor complete until it is considered in the light of distribution. A better distribution of income and a better regional grouping of population by inter-provincial migrations can support a larger population with a higher level of comfort.

A similar correlation attempted by Shirras led to similar conclusions. He has pointed out that [1] production as well as the area cultivated have increased faster than population. His correlation stands as follows:—

(Quinquennial Average)

	1900-01 to 1904-5	1910-11 to 1914-15	1920-21 to 1924-25	1926-27 to 1930-31
Population	100	107	108	120
Production:—				
1. Area under crops				
Unweighted	100	124	119	132
Weighted	100	131	134	150
2. Outturn				
Unweighted	100	129	125	137
Weighted	100	134	137	141

The figures refer to the Censuses of 1901, 1911, 1921, and 1931. From these calculations, Shirras finds that India is not yet overpopulated. In support of this contention he has worked out [2] the following correlation between population and per capita national income:—

	Population.	Per capita income.
1871	100	100
1881	123	130
1901	142	123
1911	153	270
1921	156	230
1931	171	273

As he however gives no indication as to how he arrived at the above result, it is difficult to judge how far it is strictly correct. With this qualification, however, the table above shows that our per capita national income has grown faster than population. Shirras supports his conclusions by other tests. He refers to the increased consumption of luxuries in India—a point we have already dealt with before. He refers to the huge imports of precious metals (£400 millions in gold and £355 millions in silver) since 1900 though he does not refer to the huge exports of gold from India in recent years since September 1931. We have lost 260 crores of rupees worth of gold up to January 1936. He refers to the way in which the peasants faced the slump since 1929 but he does not mention about their terrible distress which compelled the local Governments throughout India to mitigate the crisis by suitable ameliorative measures. In the recent slump, since 1929, the cultivators had the greatest difficulty in selling their produce. Prices were so low that in many cases they did not cover the actual costs of production. With improved methods of cultivation and with increased development of scientific agriculture, the problem to-day is not the problem of over-population so much as over-production. The economic distress of the cultivators was not due to inadequate food supply but to a glut in supply. The real problem now is whether the total production can give sufficient purchasing power to the masses or not. It is the loss of purchasing power in the masses that is the crux of the problem. We are producing food in plenty but the people have no purchasing power to buy them. We have lost parity between the people and its purchasing power. It is this lost parity which disconnects the food supply on the one hand and the vast number of consumers on the other. The real problem is how to inject more purchasing power in the people. It is over-production not under-production that was one of the potent causes of the recent slump throughout the world. Large quantities of agricultural output throughout the world have recently been burnt, destroyed or dumped into the sea or left to rot in order to clear stocks and raise prices. Restriction on crop had to be adopted in different countries in order to get rid of excessive stocks and to force up agricultural prices. The great experiment of President Roosevelt was started with the primary object of raising prices. As Mr. Colin Clark pointed [1] out, there is more food in the world now than ever before. The food supply of the world has overtaken and outstripped the populations of the world. Malthus must now be turning in his grave. The problem that he created for the world is not the problem that the world had created for itself. In India we have produced enough food to feed all the people and if we take into account the almost infinite possibilities of scientific agriculture, dairying and animal husbandry, the limitless possibilities of irrigation which is converting the old-time deserts into the most flourishing corn-fields of India, the ample scope which—with discriminating protection—still exists in the country for a much greater diversification of industries, we can safely conclude that for a long time to come yet, there is little real danger of a grave maladjustment between population and food supply in India. Poverty and distress are due not so much to actual shortage of food as to the bad distribution of wealth. It is the economic maladjustment that is responsible for so much poverty in the midst of so much of plenty. Further, it is the acute economic depression of the last six years that has made the population problem look so serious. The problem will lose half its terrors when the depression passes away and trade and industrial prosperity return. Dr. Hutton [1] agrees that the point at which the ability of the country to feed its people is seriously taxed has not yet been reached in India. The same conclusion is also reached by Porter [2] as regards Bengal which is one of the most densely populated provinces in India. The standard of living is no doubt very low but her potentialities are so great that there is no real ground for pessimism. Inspite of her high density she is still attracting a regular influx of immigrants from other parts of India. " Like the rest of India," he writes, " Bengal is notable for its undeveloped resources and the inefficiency with which such resources are exploited......... The cultivator in Bengal practically never enriches the soil with any manure and the use of manures together with an improvement in the implements of agriculture would probably increase enormously the output of the soil" by at least 30 p.c. throughout the whole of India.[3] At present, only 67 p.c. of the total cultivable area is actually cultivated in Bengal. If the whole of it is cultivated and, with better methods, if the output is increased by 30 p.c., Bengal can support double the existing population on the existing standard of living. Fresh areas will be added to Bengal in course of time from the sea and her industry is still in an infant stage. " It is not yet time," he remarks, " to indulge in gloomy forebodings that Bengal is overpopulated."

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[1] Economic Journal, March 1935, p. 70.

[2] Economic Journal, March 1933, p. 71.

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[1] British Association, Norwich, 1935.

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[1] Census of India, 1931, Vol. I, Part I, pp. 30-32.
[2] Do. do., V, „ p. 63.
[3] See Clarke, Seventeenth Indian Science Congress, 1930.

It is thus clear that there is no absolute over-population of India in the sense that if Indian resources and potentialities are worked in full and to the best advantage, India can certainly support a much larger population. The rationalisation of industries and the introduction of scientific agriculture can and will, no doubt, work wonders. That much is conceded and it cannot be denied. It would be quite easy to concede that there would be no over-population if Utopia came. But unfortunately, Utopia is nowhere near about and so long as Utopia is not in view, so long as Indian potentialities and resources are not—as a matter of fact—worked to the fullest advantage, undoubtedly there is the danger of temporary maladjustment between food supply and population. It would be quite possible to have short-period over-populations and relative over-population at different times and places. Whenever and wherever the economic organisation fails to function properly, economic maladjustment will certainly produce local or sectional and relative over-population. There will be no over-population if our agriculture—by greater application of science—could work wonders. But is it working wonders now ? Is it likely to work great wonders so long as the majority of the people have a religious and social prejudice against the use of bone and chemical manures ? Let us look facts in the face, instead of feeding on statistics, correlations and percentages and then going comfortably to sleep and dream about Utopia. It cannot be denied that at the present moment grave local or relative over-population exists in particular classes of the people or in particular places. The educated middle class is certainly the worst sufferer. As education is growing rapidly, the size of the middle class is also growing in volume. In the modern times, it is education that creates the middle class. As jobs suitable for them or sought by them do not increase *pari passu* they suffer keenly from unemployment. This could, to some extent, be remedied by greater technical and vocational education on the one hand and greater willingness on the part of the educated middle class to look beyond the soft and fashionable jobs they are eager for. As Dr. Hutton points out [1] a large increase in population must either lead to excessive fragmentation of holdings and therefore to a decline in production through uneconomic holdings or to a large floating population of the landless proletariat which is not engaged in agriculture.

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[1] Census of India, Vol. I, Part I, p. 31.

We have already showed [2] how agriculture is already reaching the saturation point. Labour-saving devices will do little for a peasantry which cannot find full employment for the whole year round. The employment of this surplus in industries therefore can meet the situation for a time only but it cannot be a permanent cure unless the increase of population is limited not merely to food available but also to the saturation point of the demand for agricultural and industrial labour. If the latter point is passed, unemployment is inevitable and at that point, the fact that food supply is adequate becomes irrelevant. We cannot therefore look with satisfaction on a population that always tends to grow up to the margin of its food-supply and, then, periodically suffers from the natural checks of famine and disease in order to keep the balance. Population problem cannot be treated solely in terms of food-supply for man does not live by bread alone. Just at present, there is no absolute over-population in India and our food-supply has increased faster than population. But the crucial question is—Will this state of things continue for ever ? If population continues to increase at its present rate, how long can production keep pace with it ? The exploitation of the natural resources to the best advantage depends on so many factors. The question is—Are we doing it or can we do it, *now*, at present, with the present equipment and resources at our disposal ? It reminds us of the proverbial school boy who was always bad but who always promised to be better and best. Further, even if we can increase our output to the maximum limit possible it will only postpone the evil day by a few decades only, because—unless the present rate of growth is checked—ultimately the further increase of population will quickly absorb the surplus food available. Regional or group over-population—*e.g.*, in the agricultural classes or in the educated middle classes—is already acute. It is no use telling them that we can produce much more to feed them in the future. When a patient is dying, it is no use telling him of the best medicine that is available elsewhere or may be available in the future. When a man is dying of hunger, it is poor consolation to tell him that our crops in 2036 A.D. will be ten times our present output. It is said that India is producing only 70 p.c. of what she can do. If, therefore, she can possibly increase her output by another

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[2] In a separate paper contributed to the First Indian Population Conference, Lucknow, February, 1936.

30 p.c. in the future, how will it help her people *now* ? The margin or the reserve is there—in the air—while the population that is justified on the potential margin may be standing on the *terra firma* asking for food. The food will not come out of the margin that is floating in the air. The margin thus becomes a mirage. At the present rate of growth, our potential food-supply and our future man-power will not equate with each other. We will then find that inspite of rosy statistics and pleasing percentages the two cannot be equated with each other. What earthly good will it do then to say that the equation will solve itself in a thousand years ? There is no absolute over-population yet in India but we have a definite drift to it which unless carefully controlled from now will inevitably lead us on to a grave disaster. We have not *yet* outstripped our food supply but—no mistake—we will do it in the near future. India has been sufficiently warned already of the coming deluge and she cannot blindly afford to let matters drift. Dr. Hutton thinks that the only practical method of limiting population is birth-control. It is no longer a question of discussing the ethics of birth-control. Its economics has become more important than its ethics and already it is being widely adopted amongst the cultured and educated middle classes. It is only a question of time as to when it will filter down to the masses. Higher education, greater emancipation of women, a higher standard of living and artificial birth-control—all these will combine to keep us within the limits of our future subsistence. Our potential resources in the very distant future—the invisible margin that is faintly looming on the distant horizon—is a mirage for the people living in the immediate present. The future is always more important than the past but in this case the immediate present is more important than the distant future.

We are building our population at the wrong end and we are building it on a mirage and an illusion. The optimum we seek to find is an elusive optimum which we always seek but never find. Some people build castles in the air. We are building our population to fill them there.

PRE-RAPHAELITISM AND CHRISTINA ROSSETTI[1]

NRIPENDRA NATH CHATTERJEE, M.A.

III

THE 'Ellen Alleyn' of the Germ days was a familiar enough figure to the Pre-Raphaelite poets and painters who gathered round D. G. Rossetti. All of them testified to the purity, grace and strength of her character, her devotional recluse-life and fervent asceticism. Many of her biographers and critics have made the mistake of supposing that her asceticism was the most characteristic thing about her. We have read so many times of the nun-like Christina Rossetti that we are apt to forget that a nun too breathes and lives her woman's life and waits for the Celestial Bridegroom when her earthly prince does not come to her. We forget that the nun-life is almost always a reaction, an escape or an atonement. The convent hides so many tragedies and bitter memories. If we read Christina Rossetti's *Twice* or her *Convent Threshold* we would see it all clearly and we would see how Christina too saw it all clearly. Not that we do not believe in the convent being an organic end of one's life. But such cases are very rare. And we are disposed to believe that Christina was not, of all people, a nun. There was something in her, some maladjustment somewhere, which made her organically unfit to live and breathe in the world we love and live in. It was this something which would come to her as a terrible conscience exacting a terrible spiritual remorse and anguish for her "sins," though sins she had none. And it was this which made her, on the ground of religious differences, refuse Charles Cayley. But could she forget him ? It is touching to remember that she dedicated her *Sing-song*, the nursery rhyme book to the infant son of Prof. Cayley of Cambridge ! So many of her finest lyrics are tinged with a regret that could not be helped. She wanted, did Christina, what we all want ; but she, somehow or other, could not put before the world that gleaming facet of her soul that would have told the truth, she would fain hide it. And that she could not do successfully. Those lyrics are a proof. We call these 'Secular' as opposed to her 'Devotional' or 'Religious' pieces. Here again there is the old blunder of cutting religion off from one's life. We bring to religion our very much 'secular' instincts and aspirations, transformed, or 'sublimated' no doubt. That was what Christina Rossetti did. We are disposed to believe that religion to Christina Rossetti was more an escape, more a romantic (in the proper sense of the word 'romantic') self-abandonment than a temperamental self-expression. Religion was to her a profound and beautiful expression of her romantic nature. Is she ever ecstatic or rapturous in anticipation of the meeting with the Celestial Bridegroom? Her *Birthday*, the one ecstatic song, embodies manifestly a spontaneous 'secular' passion which revels in sumptuous details in silk and down and purple dyes. The very melancholy and gloom which colours her thoughts and songs is an unmistakable index to her mystical failure. She owes her symbols, her lilies and dove and the crowned lamb, her order to aspirations to Catholic mysticism. But religion to her is fundamentally an escape. In that beautiful poem with a bad title, *Conference between Christ, the Saints and the Soul,* a poem thought to be out and out 'religious' (its sub-title being *Lyra Eucharistica*) the soul yearns thus:—

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[1] Continued from our last issue.

"I am pale with sick desire
For my heart is far away
From the world's fitful fire
And the world's waning day;

In a dream it overleaps
A world of tedious ills
To where the sunshine sleeps
On the everlasting hills..."

This is the unmistakable voice of romance because it differentiates so strongly the human from the divine, wants to make the beauty and glory of the world above righting the wrongs and solving the doubts of this our world. Nay, heaven is a dream-world of romance to her. She writes 'In a dream.' Similar poems are *Paradise*: *In a Dream*, *Paradise*: *In a Symbol*, etc. Her heaven is too concrete and familiarly human to admit of any mystical approach. It is the typical, popular, mediæval Italian heaven after all. The source of this 'religious' aspiration was a 'secular' want. In *Somewhere or Other* she writes:—

"Somewhere or other there must surely be
The face not seen, the voice not heard,
The heart that not yet—never yet—ah me!
Made answer to my word.

Somewhere or other, may be near or far;
Past land and sea, clean out of sight;
Beyond the wandering moon, beyond the star
That tracks her night by night.

Somewhere or other, may be far or near;
With just a wall, a hedge between;
With just the last leaves of the dying year
Fallen on a turf grown green."

This is romance of longing *par excellence.* It is also to be found in the 'religious' *They desire a Better Country.* But Christina Rossetti is all the better for it. She wanted some stay, some consolation *romantically.* Religion spoke to her in a voice full of consolation. She was strong upon the side of dogma, she received confident answers to her doubts. Her life of suffering naturally drove her to religion. The age with all its doubts and agnosticism made a religion of unquestioning faith the only refuge. The reaction from agnosticism naturally takes the form of mysticism and ritualism. It was indeed quite characteristic of the age. As Chapman remarks—"the age which made much of dubious enquiry into the sources of faith is bound to breed a certain non-rational, if not irrational type of faith."[1] Again, though Pre-Raphaelitism appreciated Catholicism, on its art side specially, the vein of devotion was prominent in several members (*e.g.*, Patmore) and ritualism was natural to all. All these explain a great part of Christina Rossetti's asceticism and individual spiritual life.

Much as we may like to think her superior to Vaughan or Crawshaw as a 'religious' poet, Christina Rossetti was superior to both not in her 'religion' but in her poetry. The distinction is clear enough. As mystics those men were great, nay immense—their vision dazzled them, made them enamoured in a strange way of far-off mysteries. But all is lucid and golden and clear-cut in Christina Rossetti. She sang with the voice of romance and she sang better.

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[1] English Literature and Religion, 1800-1900.

Hers is not the mystic's strenuous realisation and ecstatic cry. Hers is the melancholy voice of romance—' serene Romance with the golden lute '—mourning of ' the passing away ' of things, aspiring to reach the everlasting hills ' where the sunshine sleeps.' She failed as a mystic and that because of her romantic self.

As a poet then she was a romantic. The essential feature of her romanticism, we have observed, is escapism. It now remains to treat this topic in all its implications.

Escapism is, a detachment from reality, an all-exclusive self-abandonment to the ideal devotion. It may 'overleap ' in a dream, ' a world of tedious ills,' or it may exclude ' a world of tedious ills ' and wait the approach of the ' Strong Prince ' of the ' World-end Palace ' in silent and tense expectancy, the strong Prince who never really reaches the expectant soul in time.[1] Perhaps in this ' waiting ' and pining as opposed to ' overleaping a world of tedious ills ' there is something typically feminine. This is the especial feature of Christina Rossetti's romanticism ; the waiting, expectant soul waiting in vain, the remorse of lost opportunities, the weariness of fruitless hours of vigil and the keen song of longing. It is indeed a self-contained world, this world of romance that Christina creates. Is it a happy world ?—Let not this question be asked—Romance is the fine poetry of eternally beautiful and eternally futile longings. In romance the note of satiety, of fulfilment, cannot be heard. Romance springs from the rich want of the spirit, romance is the voice of eternal desire.

Very rarely is heard, naturally, the triumphant voice of *A Birthday*. The waiting *motif* may find expression in the woes of suffering men and women, mostly of women, as in *Song in a Cornfield, Death's Chill Between, Apple Gathering* or it may borrow the thin garb of Catholic mysticism and the consecrated Biblical diction, as in the *Advent*. The same may be said of *the Old and New Year Ditties*. Christ is the Bridegroom— ' I, Love, am Thine ; Thou, Lord my God, art mine,' cries the devotee. But the romantic distrust of the weak human soul rings out clear in the warning—

> " Lo, the Bridegroom shall come and shall not delay !
> Watch thou and pray."

In *Despised and Rejected*,

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[1] Christina Rossetti, *The Prince's progress*.

the guest-*motif* is utilised, that romantic *motif* which has been so successfully used by Tagore. The guest actually comes, but the devotee thinks him one of her 'hollow friends' and does not open unto him. Next morning she finds upon the grass and on the threshold, the mark of blood, the blood which came from the bleeding feet of the far-travelled guest. The despair and remorse here seek concrete, terrifying images and the soul wants to picture its own sin in lurid colour. The significance of this poem is tremendous. We are all expecting him, the guest of our dreams, the 'Strong Prince' of 'the World-end Palace.' He does not come. 'Hollow friends' deceive us. We are despairing, desperate. Then the guest comes and knocks and we do not open unto him. He might be another 'hollow friend.' And then the revelation with its heart-breaking anguish and the poetry of that anguish !

That is how the mystic becomes the romantic. The mystic is filled with a superabundant conviction of the reality of his vision, to his intense gaze the ideal becomes the real, he does not care to 'overleap a world of tedious ills,' because, to him the obtrusive untruth of the phenomenon has lost all its significance. But we do not find all these in Christina, she is afraid of phenomena. However, Christina Rossetti was a great poet in so far as she was a lesser mystic. The anguish of the closing song of the *Prince's Progress* has all the essence of romantic despair—

"Too late for love, too late for joy,
Too late, too late !
You loitered on the road too long,
You trifled at the gate.

The enchanted dove upon her branch
Died without a mate ;
The enchanted princess in her bower
Slept, died, behind the grate ;
Her heart was starving all this while
You made it wait."

Again the distrust of self jars upon her confident devotion in *Dost Thou not Care*.

"I love and love not ; Lord, it breaks my heart
To love and not to love."

Her dogma was quite convincing to her, but she was not confident about herself ! The waiting *motif*, the most romantic *motif* in Christina, finds perhaps its most thrilling expression in *If*—

> " If he would come to-day, to-day, to-day,
> O, what a day to-day would be !
> But now he's away, miles and miles away
> From me across the sea.
>
> O little bird, flying, flying, flying
> To your nest in the warm west,
> Tell him as you pass that I am dying,
> As you pass home to your nest.
>
> * * * * *
>
> Make me fair when I lie dead on my bed,
> Fair when I am lying,
> Perhaps he may come and look upon me dead—
> He for whom I am dying-"

We need not dilate upon this any more. Suffice it to say that the authentic Bridegroom-*motif* of Catholic mysticism became transformed in Christina Rossetti into a romantic waiting-*motif* of utmost poignancy. And it was passionate, too.

IV

So we have treated of Christina Rossetti's romance of longing and its relationship to her religious mysticism. We have perhaps in this attempt unveiled a nun and showed her woman's face to all. In this poetry, there is, we have noticed, all the passionate self-abandonment to the ideal and all the rich melancholy and despair of romantic failure. We have also noticed how the individual longings of Christina Rossetti spoke with their authentic voice. Her more definite and less important contributions to the Pre-Raphaelite programme may now be briefly indicated.

Christina Rossetti was not " steeped in mediaevalism " in the sense Morris was. But her aspirations, her concrete heaven, her symbolism, all these have a distinct mediaeval colouring. In *Prince's Progress* definite attempt has been made to produce a mediaeval atmosphere. Even the diction of this poem (as of many of her other poems) has mediaeval ' tints ' which accord well with its far-off, melancholy theme. But the mediaeval world was not the most favourite dream world to Christina. The world of mystical religion was to her what the mediaeval world was to D. G. Rossetti and Morris. Even then we have noticed how her approach to her favourite dream world was romantic and characteristically Pre-Raphaelite.

Christina Rossetti also essayed the ballad, fairly successfully. We may mention *Love from the North, Cousin Kate, Noble Sisters, Maude Clare, Sister Maude, Jessie Cameron, Right Love,* etc. They are most often tragic, these ballads, and recounted in austere, ringing dialogue through which the sob of the broken heart is clearly heard. *Jessie Cameron* has many traditional features. Some of her ballads are romantic in theme, others are the familiar tragedies of the countryside. And some treat of the supernatural. Here her success is no less conspicuous. The *Goblin Market* is more fantastic than supernatural, though there is something uncanny about the ' Goblin-men ' and something weird in the ' fever'd anguish ' of the girl under spell. *The Poor Ghost* and *the Ghost's Petition* are not very much convincing. But *The Hour and the Ghost* has that nameless power that raises our hair. The hour has arrived and the ghost of her former lover with whom she had plighted her truth, has come to snatch away the bride from the arms of the bridegroom. The bride cries—

" O love, love, hold me fast,
He draws me away from thee ;
I cannot stem the blast,
Nor the cold strong sea :
Far away a light shines
Beyond the hills and pines
It is lit for me."

Yes, it is the light lit by her ghostly lover who is waiting for her. She must ' Toss and howl and spin ' with the importunate guest in 'the outcast weather' very soon ; for her heart is growing cold. Equally powerful is the sinister ' *A bird's-eye View* ' with the mocking title.

All these are perfectly Pre-Raphaelite themes. If we classify Christina Rossetti's poems we will meet, excepting the devotional poems which have usually a romantic and escapistic basis, poems thrilling with the romance of longing, or treating of the supernatural, or other characteristic Pre-Raphaelite themes.

Not less remarkable is Christina Rossetti's love of ritualism. She has both the ritual of joy as the ritual of mourning. This ritual is essential to Pre-Raphaelite poetry, because this specialised ritual helps to create a specialized atmosphere, a distinct world of dreams. For the uninitiated this specialization may indeed be subtle or esoteric. But it is there, and it is the supreme test of all Pre-Raphaelite poetry. Christina Rossetti, then, was a ritualist. A *Birthday* contains the ritual of joy, while *A Peal of Bells,* the ritual of mourning. The joy weaves itself into a ' dais of silk and down ' curiously carved with 'doves and pomegranates' and 'peacocks with a hundred eyes' and worked in ' gold and silver grapes,' in ' leaves and silver fleurs-de-lys.' Her grief does not spend itself in a wail of song. It must perforce celebrate itself with a strange elaborate ritual:—

" Strike the bells wantonly
    Tinkle tinkle well ;
Bring me wine, bring me flowers,
    Ring the silver bell.
All my lamps burn scented oil,
    Hung on laden orange-trees,
Whose shadowed foliage is the foil
    To golden lamps and oranges.
Heap my golden plates with fruit,
Golden fruit, fresh plucked and ripe ;
    Strike the bells and breathe the pipe in."

And all these because her friend is having his last rest. Nay the bells must be struck 'solemnly' now that he is falling fast asleep, nay the music must be still as it is all over with him: the ritual must accompany the changes closely.

With this goes Christina Rossetti's use of colour and detail. All that is well known. She is fond of choice details to voluptuous excess, and her ascetic heart, notwithstanding its many reserves, revels in colour, and music and fragrance, and sensuous details. The *Goblin Market* is replete with illustrations if we care for them. The ' sweet-tooth Laura ' is thus described sucking the goblin fruit—

" She sucked and sucked and sucked the more
Fruits which that unknown orchard bore ;
She sucked until her lips were sore."

Again, Lizzie coming home besmeared with fruit juice cries to Laura,—

" Hug me, kiss me, suck my juices
Squeezed from goblin fruits for you,
Goblin pulp and goblin dew.
Eat me, drink me, love me.
Laura, make much of me."—(a faulty line no doubt.)

All these argue a sensuous nature. The description of the fruits in the *Goblin Market* matches that of Keats in the *Eve of St. Agnes*, of fruits brought from ' silken Samarcand to cedar'd Lebanon.' We may add a line here on the favourite symbols of Christina Rossetti. They are of course traditional. The rose, the lily, the dove, are the greatest favourites. Then come the palm, the poppy, the ivy, the cypress, the violet and the lamb. Curiously enough they are mostly flowers, they add colour and fragrance to the poems. They have a purity, and a simple but studied grace. Simplicity is usually a costly affair. Of colours she loves white most, then comes red and golden and azure. She is not fond of laying her colours thick, she loves loud colours but loves them spread out with the outlines however firm and clear. There are no dissolving tones as there are none in other Pre-Raphaelite poets and painters.

When all has been said something else remains to be added. There are a few poems, not more than three in all her works, which make us pause. They breathe a spirit of utter calm, a calm as rests on the marble face of an Immortal, a calm which sees beyond the grave, beyond all the perils of the sea of life. *Dream Land* is one, *Dream Love* is another.

" Young love lies dreaming ;
  But who shall tell the dream ?
A perfect sunlight
  On rustling forest tips
Or perfect moonlight
  Upon a rippling stream ;
Or perfect silence
  Or song of cherished lips.

* * *

Young love lies dreaming
  Till summer days are gone,—
Dreaming and drowsing

Away to perfect sleep:
He sees the beauty
Sun hath not looked upon,
And tastes the fountain
Unutterably deep.

* * *

Drop close the curtains
Of branchèd evergreen ;
Change cannot touch them
With fading finger sere :
Here the first violets
Perhaps will bud unseen,
And a dove, may be
Return to nestle here.''

Let us drop the curtains on such a deep peace, on that vision of beauty ' the eye hath not seen, the ear hath not heard, nor heart conceived.' Religious ? Secular ?—These questions are mighty out of place. Did the dreamer herself, ' a world of tedious ills ' past, reach that silent shore of unutterable peace she longed so much to reach through her 'religion,' through her ' romance ' ? They all longed, and we know how gloriously they failed. Christina had at least a momentary vision ! In that perhaps she surpassed her fellow-dreamers of the far-off bliss.[1]

Read at a meeting of the Poetry Society (Incorporated), Calcutta Centre.

SOCIALIZED SCHOOL *

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THERE are nearly 1,250 high schools in Bengal ; of these about 70 per cent. or over 850 are in rural areas. The improvement of the rural school is, at the present time, one of the most important educational problems. Although it does not present the same aspects in every district, no section is freed from the responsibility of endeavouring to find its solution. It is not a new problem. Ever since the time of the Indian Education Commission of 1882-83, educators have called attention to the deficiencies of the country school. The counts in the indictment which have been brought against it through all these years differ but little—unattractive sites, miserable buildings, insufficient equipment, poorly prepared and poorly paid teachers, inadequate and incompetent supervision, unevenly distributed enrolment, irregular attendance, meagre curriculum and a poorly conducted school. But the need for reform is more strongly and more generally expressed to-day than at any previous period in the country's history.

Less than sixty years ago we were a homogeneous people, with agriculture as the basis of our economic life, city and country were practically on an equality, politically, economically and socially. To-day the cities governed by the Bengal Municipal Act with their industrial and commercial undertakings are dominant and the rural areas governed by the Bengal Local Self-Government Act and the Bengal Village Self-Government Act are being administered differently. City and country instead of being in close sympathy as formerly, antagonize each other, and the city, because of its superior strength, is making still greater gains. Our educational history possesses similar characteristics. The country school has shared the fate of its environment. Once the equal of the city school it has been left far behind. It is not difficult to discover the reason for this situation ; it lies to a considerable degree in the character and in the environment of the country people. As a class conservative and thrifty, and without a proper appreciation of the dignity and worth of their own vocation, of country life, and of the value of education for promotion of their well being, they have refused to grant the necessary support and other benefits for the betterment of their schools. A very large proportion of our countrymen do not want to pay fees for the education of their children even in secondary schools namely, high schools, high madrassahs, middle schools and junior madrassahs. The secondary schools are therefore managed by adopting dubious means regarding financial adjustments of income and expenditure.

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* A lecture delivered on the 20th May, 1936, to the teachers who attended the Vacation Course in Education organised by the Teachers' Training Department of the University of Calcutta.

Until within the past twenty years education was generally considered as a process of developing the individual ; the function of the school under the regime was largely to give the pupil certain definite knowledge which led chiefly to scholarly or professional pursuits, and to co-operate with other institutions in society in developing sound moral principles. In the past few years the social elements in education have been gaining recognition. The individual is coming to be regarded as a social being ; every child is to be prepared in the fullest manner for life and for service. *Education is becoming democratic in fact as well as in name.* As this tendency persists the school will become more closely identified with the community life. Putting the same in another way it may be said, the traditional school is being socialized. This socialized school will deal with the life of each child in a manner which will best promote his own present and future good, as well as the present and future good of other persons in his own and other communities, whether that good be industrial or aesthetic, physical or moral, intellectual or political. The curriculum will be made up of elements in the social life with which the child comes in daily contact ; and the aim in the conduct of the school will be to bring about natural reactions between the two factors in the educational process, the child and his environment, thereby promoting in each child the highest intelligence and efficiency, and the greatest capacity for service.

Let us now direct our attention to the question, what part may the socialized school be expected to take in the promotion of better conditions in rural life, for the purpose of indicating the definite ways in which the rural school should be improved. In the *first* place, it is to be said that socialized rural school should be only one of several institutions which are to participate in the promotion of rural life. In the *second* place, the primary function of the school should be, as in the past, the education of the children. This education should prepare them for the living of an intelligent, appreciative, efficient, and happy life. The curriculum should eventually be made over and adapted to each local environment ; some of the traditional ideas as to the conduct of the schools must give way to plans which will break down the barrier between school and life. In the *third* place, the socialized school should promote such organisation among the pupils as will prepare them for co-operative action in adult life. In the *fourth* place, the socialized school should be so conducted as to make it a means of bringing the parents into closer relations through their common interest in the children. In the *fifth* place, the use of the school-house as a meeting-place for organisations not connected with the school (*e.g.*, benevolent activities under the Rural Development Scheme for which Government of India are giving special grants) should be encouraged. And finally, in the *sixth* place, the teacher of the socialized school should be a social worker. In a personal capacity he should participate in all those movements which make for social betterment. His co-operation with the village self-governing bodies (like the Union Boards), co-operative societies, health associations and various other uplift organisations will be greatly appreciated by all concerned in the rural welfare work. Two points in connection with the education of children in rural areas deserve special consideration because they deal with that work which, in the promotion of rural life, is the special province of the school.. (*a*) The vacant mind of the country boy or girl must be transformed into the active mind, occupied with the myriad significant activities of nature in plant and animal growth. The habits of close observation, and of careful comparison and analysis, should be inculcated and such an interest developed in the problem involved as will offset the superior attractions of the cities. Ways to satisfy the aesthetic instincts by discovering the countless ever-changing beauties of nature should also be found. In short, the socialized school should reveal to the child the country life in all its richness, and, in so doing, create a genuine love for the open country. (*b*) Education in agriculture in the rural schools should not be limited to the economic end, but should also minister to the intellectual, aesthetic, and social life. In the popular mind, and possibly also in the cases of some agriculturists, agricultural education and development have been largely associated with economic ends. Those who want their children to give up agriculture as a vocation of life do not want that agriculture should form a part of the curriculum of the school. They despise manual labour and do not want that this should be taught in schools. Certainly they are wrong. But at the same time it must be said that commercialization of agriculture to the exclusion of other aspects must be checked, and the school as one of the conservators of the nation, should be so conducted as to counteract this tendency rather than to promote it. *Secondary Schools are not all going to be vocational schools in Bengal.*

What then to do with the boys is a question of great interest and greater perplexity to the educators. This is not a problem of the earlier years of boy life. After they enter their teens there is a marked change. They grow restless, and soon a great leakage from school begins which is the despair of the teachers. The average home feels the movement quite as seriously—the boys are not becoming what their parents want them to be. The street becomes increasingly attractive, the boy falls under the fascination of the crowd or the gang, and finds the larger proportion of his interests and friends outside the family. This is a regular stage in his psychological development and has in it nothing unusual nor strange ; but it is also the time when undesirable associates and bad influences are most to be dreaded, and when the question as to what shall be done for the boy becomes pressing. The boys themselves suggest the answer. As they approach the twelfth year a longing seizes them to achieve physical prowess, to build, to camp out, to hunt, fish, roam, to get together and to form clubs and societies of all kinds. We teachers are apt to throw cold water on their activities in these directions and that is why we fail to make the school a centre of activities of the boys.

If we wish to retain the interest of the boys, we must begin our work with them as early as ten. From ten to sixteeen is the period when habits are being formed. Politeness, moral conduct, and even religious observance may now be made so much a matter of course that they will never seem foreign. The possibilities to pre-empt the young soul for goodness are incalculable. Upon the very molecules themselves an implacable and unreasonable register is being made. To wait until this formative period is well-nigh over before bringing the best influences to bear may easily be too late ; the time to begin is at the beginning. The natural form of organisation with which to work with boys is the club. The club spirit is strong in them ; it develops loyalty, sympathy, good fellowship, discipline, character: it is indicated as the line of least resistance in dealing with boys, and effects the best results The activities of the club should be such as will afford *an outlet for the boy's physical energy.* Gymnasium exercises, athletic sports, any kind of manual training, outdoor life, camping, walking, riding, swimming, sailing will appeal to nearly all boys of ten to fourteen and to many who are older. Tools have a great fascination for a boy, and one of the most attractive features of a school is the opportunity to use them at a bench. The manual training class gives the boy more than the gymnasium ; it appeals to more instincts. The trained hand opens the door of shop and laboratory. It is not only the chief means of will training, but it leads to the discovery of adaptabilities of life, it opens the way to specific usefulness, it solves the question of the *life tendencies,* it develops the expressing man, and the interest it excites leaves no room for crime, self-indulgence or mischief. Wood-working is perhaps the most interesting of the handicrafts for boys. A room can be equipped at moderate expense with rough benches and a few of the ordinary tools. An intelligent village carpenter can easily teach a class of dozen boys, showing them how to make many articles for their own pleasure and for home use. The members of such a class not only get much practical information but also acquire patience, perseverance, self-control, a critical taste, and a trained eye and hand, which in themselves are an education of high value. Wood-working has been developed into a system of manual training known as Sloyd, a name given to it in Sweden. In this system the pupil is conducted through a carefully planned progressive course of work of which the purpose is to educate the hand, develop the body, strengthen the will and make manhood.

From ten to fourteen, boys are also interested in making collection of postage stamps, chocolate pictures, buttons, marbles, stones, etc. This passion may easily be given a more profitable direction. Boys will collect butterflies, insects, minerals and flowers with as much enthusiasm as they do buttons and pictures. Under a good leader, the work of the secondary schools in nature study can be admirably supplemented by the boys' club of the type mentioned before. In the carpenter shop, if there is one, the boys can make the butterfly nets, insect cases, flower presses, shelves for minerals, and other things which may be needed, and this will add much to the pleasure of collecting. Suburban and country school clubs can gradually form a museum of local specimens of all kinds, which will be interesting and valuable in more ways than one. There will be excursions and tramps into the country when the leader will teach the boys how to observe nature and they will find endless variety in studying the habits of birds, fishes and animals. During the rainy season when the boys cannot go out, they can mount and name the specimens they have gathered and if these can find a place on the walls of their meeting-room they will be a constant incentive to move and better work in the future. By all means the teachers should make the most of the collecting instinct of the boys.

After fourteen, however, a considerable number will lose interest in these pursuits and will be ready to join literary and debating societies. Some will like music, more will find pleasure in dramatics. At this period, literary, music and dramatic departments will be of service. What a pity that music is almost completely neglected in boys' schools in Bengal. Combination entertainments will bring out the special talents of the members and the regular meetings will make them acquainted with some of the higher and broader interests of life. This sequence of clubs is most desirable, as otherwise hold on the boys may be lost at the most critical period. Then after such a training, it ought to be possible to interest them in turn in some kind of useful service, either in the school or in the community, or in both. This watchfulness and care calls for infinite patience, tact and perseverance, but experience proves it is well worth while.

For the older boys, facts relating to geographic situation may seem superfluous and obvious, but many a problem depends for its solution upon a proper knowledge of location, environment and proximity to neighbouring communities and resources. The following types of questions might be answered with profit to both teachers and senior students:—

(1) Is the town or village located upon upland or lowland or both and to what extent ? (2) Is there any water front available and what is its extent ? (3) Is the water front navigable and if not why ? (4) Has the water front ever been used for navigation and how long ago ? (5) What is the total area of the community and how much is unoccupied land ? (6) How much of the unoccupied land is fit for use and how much is capable of being rendered useful and in what way ? (7) How far from any large populational centre

is the community ? (8) Is the surrounding land, within a radius of ten miles, agricultural, manufacturing, wooded or fallow land, and how much of each ? (9) What is the general climatic condition and what are its known effects upon health ? (10) What are the causes of deaths by nationality or race or caste, by age and sex, and which of them are preventable ? In order to rouse the civic consciousness and a spirit of social service among older boys it may be worth while discussing with them questions of the following types:—

(1) Is the city or village government inefficient owing to antiquated methods ? (2) Is there any particular local social problem of special interest to the people ? (3) Is the city or village government based upon different Acts of the Legislature or is there only a general Act that applies to all localities of the same class in the Province ? (4) Have any changes taken place in the Act during the last twenty-five years ? (5) Is it a farming, manufacturing or commercial community and to what extent is each prevalent ? (6) What qualifications entitle a person to a vote ? (7) How often are the local elections held, and what officers are elected ? (8) What powers do the Boards and Officers have ? (9) To what extent is the city or village Government responsible for the spread of education, specially primary education ? (10) What steps to improve the health and morals of the community as a whole have the Boards taken within the last ten years ? (11) What local problems have arisen within the last few years which have not been tackled on account of the limited powers of the Boards ? (12) What is the tax-rate ; how is it determined and what are the laws concerning assessments ? What is the borrowing limit and how much is the indebtedness of the Board ? (13) What are the local suffrage laws ; and is buying and selling of votes a general practice, and if so, what parties and what interests practise this method ; is the community as a whole eager to put a stop to such practices ? (14) What is the number of labourers employed in each industry and in each establishment in any local area ? (15) Are all the industries in the hands of the local people or are some of them in the hands of outsiders who have come to seek a labour-market ? (16) Do the different industries find a satisfactory labour supply from the local area or is labour imported from other localities ? (17) How many of the labourers are men, women or children ? (18) What is the proportion of skilled and unskilled labourers of each sex ? (19) What is the maximum and minimum wage in each for men, women and

children in skilled and unskilled trades? (20) Is child labour prohibited; if so what is the age limit? (21) Are there technical and industrial schools for them? (22) Do the industries employ steadily throughout the year the same number of labourers; and what industries have variations in the number of their employees? (23) Is the work of the industries during slack seasons such as to make it possible for labourers to go from one industry to another, and to what extent is this possible? (24) Can labourers be asked to spend such time in weaving cloths required by them?

Similar questions should be framed regarding health, housing, industrial sanitation, school sanitation, food supply, recreations, amusements, administration of schools and libraries, welfare agencies, poverty, juvenile delinquency, adult crime, etc., of any particular locality. When the teacher and students will attempt to answer these questions they will come face to face with real problems of the society which need immediate solution.

The rules framed by Government under the Government of India Act of 1935, have enfranchised all Matriculates when they attain 21 years of age. A day may soon come when the middle school-passed men (*i. e.*, non-Matriculates in high schools completing the course at the end of Class VI) will on attaining majority get the voting rights. The change is very important not only from political but also from educational point of view. We therefore need more life in our schools, the old atmosphere that still envelopes them and estranges them from home and life must be got rid of. The fact is, *our schools are to-day the direct descendants, in spirit and in truth, of the old monastic schools, and in many respects their attitude towards life has been unaltered by the intervening centuries.* They deliberately excluded life and introduced the atmosphere of the cloister. Asceticism was their ideal. A supreme contempt for all externalities was their one constant attitude. *Those people who even now advocate that the atmosphere of the 'good old days' should prevail, are courting disaster.* It is necessary to avoid the disastrous tendency that has always shown itself in the school room—the tendency to sever all connections between studies in the school room and life outside. School life should lead up to the life of the world outside, not by adopting a utilitarian curriculum for the school, nor even one tinctured by doses of cottage gardening and manual training. The change needed is a deeper one than that; it is more than a change of curriculum that is needed ; it is a change of atmosphere. Education is the unfolding of the disposition of the pupil ; it is the creation of attitudes so to speak. Thus a scientific training is valuable not because of the knowledge accumulated, but because of the attitude engendered. It is culture, not knowledge simply, that is the ultimate aim of education ; that is to say, *education is a process of assimilation, not accumulation.*

It is the attitude of the school towards life that needs to be revolutionised, not the curriculum alone. That is what we mean by saying that it is a change of atmosphere that is needed. The revolution of the attitude in the school will engender a change in the child. Nature and naturalness will take the place of the formal studies and formalism.

To identify the idea of educational efficiency with that of technical efficiency, however, is fatal. The demand for a great increase in the right type of training and a drastic improvement in the method of imparting it is indeed a welcome sign. There is, after all, some truth underlying the error of supposing that the sole object of education is efficiency. But it is a half truth. Education is the development of personality. Therefore it is a grave mistake to order our educational system keeping in view only the economic circumstances of the country. The challenge of circumstances is then allowed to override the claims of personality. It is not safe to consider the mental equipment apart from the man to whom such equipment is to be given. Yet it is easy to fall into the fallacy, because the argument appears so practical and logical.

The main purpose of education is to fit a man for life, and therefore in a civilized community to fit him for his place as a member of that community. The essence of democracy being not passive but active participation by all in citizenship, education in a democratic country must aim at fitting each individual progressively not only for his personal, domestic, and vocational duties, but, above all, for those duties of citizenship for which these earlier stages are training grounds.

As the years roll on the detachment of the school from the world outside will, we think, disappear so that mutual suspicion between teacher and parent will give place, let us hope, to a better understanding of each other's duties and a conseqent co-operation in the duty of child training. The truth will be recognised that it is only by harmonious working of both parent and teacher that the best result can be obtained. The recognition of the nature of their task will command mutual respect and sympathy. For what is this task upon which they are engaged ? It is the training of citizens—strong and sturdy men—men of high physical and moral stamina. The existence of the State depends upon a continuous supply of trained citizens—of men and women prepared for the burden of modern civilisation and at the same time ready to carry on the great work which the race, guided by some instinctive consciousness, is doing. Man climbs instinctively ; he cannot see the end ; yet though the end is hid it is well to know what are those qualities necessary to be good citizens, and what the foundation is upon which the continuous prosperity of a nation is reared. Its foundation is laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit, in simple habits, in courage, uprightness, and a certain soundness and moderation of judgment which springs quite as much from character as from intellect. This foundation can be laid by the teachers of secondary schools in Bengal, and the future welfare of the province rests with them. May they rise equal to the task by mutual deliberations and sharing of responsibilities.

EDUCATION PROBLEM OF BENGALI MUSLIMS

REZAUL KARIM, M.A., B.L.

AMONG the most perplexing problems which are still awaiting ~~for~~ the final solution, is the problem of the education of the Bengali Muslims. No one can deny that the most pressing need for the Muslims of Bengal in the present day is to popularise and universalise vernacular education among the masses who form the bulk of the community. The general progress of the society depends chiefly upon the corresponding progress and advancement of general and liberal education among the masses. Unless universal mass education is introduced in the country at the earliest opportunity the people will remain submerged in ignorance and superstition—and every attempt to improve the condition of the country will be fruitless.

The Bengali Muslims are always faced with the serious problem of their vernacular. Perhaps in no other country, and in no other community, the question of vernacular raises such heated controversy as among the Muslims of Bengal. While the Muslims of other provinces have finally settled the problem of their vernacular (*i.e.* they have adopted the language of the province in which they live as their vernacular), the Bengali Muslims are now practically wavering between the horns of a dilemma—they could not still make out whether they should retain Bengali as their vernacular or lean towards Urdu, a foreign language to them. It is melancholy to note that after bitter experience of several decades there should still be Muslims who could even think of adopting a foreign language as their mother-tongue. As is the case with every other people of the world, such ought to be the case with the Bengali Muslims. Under every circumstance their vernacular should be the very language which they learn from their very infancy. It is universally seen that when the child grows older and older, the language of his infancy so fixes in his mind that it becomes his native tongue—easy, untaught and natural. During the infancy he learns only one language and hence he cannot understand any other language. Under such circumstances, if a foreign language is thrust upon the child and if he is compelled to take up a foreign language as his vernacular, it would prove a heavy burden upon him: it would break down his mind, it would stunt the easy evolution of his genius and intellect. Nothing but confusion, perplexity and barrenness would mar his whole career. Never in the history of the world was a nation asked to change overnight his own vernacular for his own benefit.

Nothing can be more awkward, unscientific and pernicious than to ask and compel a nation to change his vernacular for the sake of some supposed and doubtful advantages that might be derived thereby. Therefore I always insist that the vernacular of the Bengali Muslims should be no other language than Bengali—the language of the land. If a Chinese, a Ceylonese, a Beduin, an Arab, a Persian, an Egyptian and hundred other nationalities have had the language of their own country as their vernacular, why should the Bengali Muslims form an exception to that general principle ? Why should they have to unlearn the language which they have been learning from their parents from generation to generation and take up a foreign language as their vernacular ? Fertile though it is, will the soil of Bengal yield the same delicious and luscious fruits as the soil of Afghanistan will do ?

As regards our neighbours, the Hindus, no such problem as their vernacular does ever confront them. They have stuck firmly to Bengali as their vernacular and, through Bengali, they have been receiving education from their boyhood from generation to generation. I think this is one of the most potent causes of the rapid progress of the Hindus in the sphere of education.

There are many Muslims who acknowledge the necessity of a fair knowledge of Bengali for the Muslims, but they cannot give up their fascination for Urdu and other allied Islamic languages. Thus they are of opinion that the Bengali Muslims should learn both Bengali and Urdu together with Persian and Arabic and these languages they should learn, not one after another, but simultaneously (*e.g.* a student of seven or eight years of age should devote 2 hours for Bengali, 2 for Arabic, 2 for Urdu, 1 for Persian and 2 for English—besides he will have to devote some hours to Arithmetic, handwriting in at least three languages—the example is illustrative). Hence the burden of several languages is thrust upon the poor helpless boy when even one language to him is the last straw on the camel's back. But the Hindus do not follow this suicidal method. A Hindu student as a rule at first begins from his vernacular and it is only after passing several stages and acquiring a workable knowledge in the vernacular, that he takes up English and Sanskrit—and for that he is never less religious-minded than a Muslim student who is specially trained to become such.

But the Muslim student, as is shown above, is compelled to follow a principle which is opposed to every principle of educational method. In many cases, from his boyhood, a Muslim student, though he speaks Bengali in his home, does not have the least opportunity to read a letter of Bengali, although he is compelled to learn Urdu and Arabic, and in some cases Persian also—and all go on simultaneously. In this way the entire childhood of the Muslim students is spent away in fruitless attempt to get mastery over several languages, covering over a period of six or seven years, during which time most of them are not allowed to learn even a letter of Bengali. It is only after that trial is over, that the ban on Bengali and English is lifted. The result is waste of time, and waste of energy. The most serious consequence of such inhuman method is that many of the beginners, being overloaded with the burden of too many languages, cannot continue their study any further than the preliminary stages—some of them give up their study for ever before they reach the prime of their life. There are some who survive this struggle of languages, and though they can manage to retain their existence anyhow, yet the system tells heavily upon them, causing irreparable loss to health, mental faculty and the free growth of their genius. If this vicious system is allowed to go on without any interruption, if in this way the Muslim students lose their energy and time, how will they be able to be on par with the Hindu students who have never to face with such tremendous obstacles. By this defective system of education, we are helping to destroy the future prospect of our students—we are nipping in the bud their natural resourcefulness. The sooner we make an end of this system, the better it is for the Muslim community.

Therefore we think that there should be no two opinions with regard to the vernacular of the Bengali Muslims. It is and ought to be, under all circumstances, no other language than Bengali. A Bengali Muslim must begin his studies with Bengali, and throughout his boyhood he must not be overloaded with a variety of languages and subjects, otherwise it will be impossible for him to make any progress in education. Maktabs and Madrassahs which pretend to impart a good many languages to the Muslim students are so many delusive snares which have caught, in their meshes, the budding genius of the entire community. These must be abolished and in their places general institutions should be established to impart liberal education among the Muslims.

But however strongly we put forward the claim for Bengali, the supporters of the Madrassah system, it seems, will not budge an inch from their ideals. They allege that if too much stress be given upon Bengali language, the general mass of the Muslims will neglect their religion, and thus their faith in religion will be shaken. But though they denounce and hate Bengali, some of them, at least, cannot deny the necessity of having some knowledge in that language. Hence they insist that all the necessary (?) languages should be given to a Bengali Muslim (*viz.*, Arabic, Urdu, Bengali, English and in some cases Persian too). The poor helpless Muslim students shall have to chew up all these languages in order to get education. The Junior and the Senior Madrassah systems are the direct outcome of this "ideal" education for the Muslims. It is expected that through this method alone Islam in Bengal will be saved.

In order to examine the workability of this Madrassah system a special Committee was formed by the Government of Bengal. The personnel of the Committee is too well known to need any mention. Very few of them are educationists in the proper sense of the term. They gave the verdict that the present system of Madrassah education should be retained in all its rigidity—that segregate schools should be established throughout the country—that Muslim students should not read in mixed schools where Hindu students are studying—that religious training should be the fundamental basis in all these segregate institutions—that innocent dancing such as Brotochari dance and even music should not be introduced in these schools, etc., etc.—in a word, they recommend that a relapse into old mediævalism would be beneficial to the Muslims of Bengal.

To demand from the Government that so many schools should be established for the Muslims, that so much money should be spent for the education of the Muslims, so many Muslim teachers should be appointed in all the schools—is communalism in education which we need not discuss here. But to demand that the curriculum should be made according to the wishes of certain conservative elements of the society, that the vernacular should be changed, that general education should be postponed giving preference to religious instruction—are not what we call the true spirit of liberal education.

I am afraid that many Bengali Muslims do not perhaps have the least idea about the working of the Madrassah system. If they had entered into it seriously perhaps they would find out its inherent defects. The education that is imparted in the Madrassahs is so defective and reactionary as to be detected at first sight. The noxious principle of teaching too many languages has been retained in it. The Madrassah system is so imperfect and inadequate that it cannot meet the requirements of the age. In these days of keen competition for the very existence of life a Madrassah-passed student is no match in any branch of knowledge to a student educated in general and mixed schools. A jack of all trade can never be the master of even one single thing. Pretending to teach religion, the Madrassah system never imparts the essence or the spirit of religion—it narrows down the vision of a young student—a broader outlook, a livelier spirit, a catholic and liberal mind, a genuine inquisitiveness, an undaunted energy, a strength to bear the hardships of life, an ability to cope with any situation in which one is placed—these and many other jewels of life are for ever denied to a student trained in this system. It has an enervating, a sort of soul-killing influence upon the mind of the beginners. It keeps them far away from the touch of the modern world. This soul-killing machine fashions some monks of the type of the Middle Ages, who hangs on the society as an additional burden upon it. In these days of competition and activity, never should we attempt to create a priestly-looking people with mediæval outlook and temperament.

It is an acknowledged fact that without sufficient scope for competition no student can advance profitably in the matter of education. But in the Madrassah system no student can get proper field for competition. The advantages which a Muslim student generally gets from a mixed school where Hindu students study side by side with a Muslim student, will never be found in any Madrassah. The segregate schools always circumscribe and limit the scope of the Muslim students where they may learn a shallow smattering of several languages, but will be deprived of other boons that a Hindu student might easily get. The Muslims will never be a loser if they read in the mixed schools along with the Hindus.

Hence we find no adequate reason for the continuance of the segregate institutions for the Muslims. Such institutions should at any rate be abolished.

In this connection let me allude to an amazing fact which is in no way a compliment to the upholders of the Madrassah system. Although they prescribe this system for the general mass of the Muslims, they do not allow their own children and other relatives to read in these Madrassahs—they are sent to the general and mixed schools where liberal education is imparted. Thus they are making an experiment on the workability of a system about which they are themselves not sure, not at their own cost, but at the cost of the community. If this experiment fails, they will not be the losers, it is the community which will suffer seriously. They little remember that the loss that the entire community will sustain thereby will be a serious one to the Muslims of Bengal. I therefore warn the Muslims against this vacillating policy of our leaders who cannot by their own action set an example of what they are loudly preaching from the house-top.

In matters relating to educational reforms, the tendency of all the educationists is from complexity to simplicity. Then why should this highly complex system of the Madrassah education be established for the Muslims ? Why should this additional burden be thrust upon the Muslim students ? The education problem of the Bengali Muslims is not different from that of the Hindus. Both the communities must have the same system of education. No one denies that there are many defects in the modern system of education—and every one in the country is of one opinion that a speedy reform is necessary—but not in the way which the Muslims are following. The method of the Muslim is destructive. If that method is adopted by the entire community, then farewell to education, farewell to higher culture for the Muslims. Let the able, efficient, unbiassed members of both the communities and specially good educationists of the country, meet together for the deliberate purpose of reforming the present system of education and chalk out a common programme, a common curriculum for the students of both the communities.

GENETICS

Its need and scope.

Dr. P. C. Biswas, M.Sc., Ph.D. (Berlin).

GENETICS is primarily a study of heredity. Environment, variation and kindred subjects are embraced in this biological science. Since the beginning of the present century genetics has become such an important branch of biology that many students have been specializing in this field, devoting all their energies to discovering the laws and principles which will enable one to understand more adequately the fundamental nature of organism. In its broad implications, genetics deals with the origin and relationship of groups of organisms, whereas in the restricted sense it deals with those resemblances and differences exhibited by individuals related by descent. This latter phase may be said to be the strict province of the field of modern genetics while the former considerations are dealt with largely under the heading of evolution. In as much as all groups of organisms are made up of individuals, it is extremely difficult to draw any sharp line of distinction between the broad field of evolution and the restricted one of genetics. Both of these branches of science are concerned with the principles of heredity and variation and as such apply to living forms whether they be related to one another individually or collectively.

Genetics and Popular Misconceptions

The average individual has so many misconceptions regarding the subjects of heredity and environment that he needs to acquire accurate scientific information along these lines. The battle between the two camps, the heredity *versus* environment controversy, has for long been one of the most popular after-dinner discussions. The reason is that the very basis of the controversy is hopelessly unscientific and unreal ; but a certain grounding in biological facts is necessary to appreciate that unreality.

We have seen that an organism is formed by the union of its mother's ovum and its father's spermatozoon, and that it then develops into an adult by multiplication, growth and specialization of the cells into which the zygote cleaves. One cannot think of an organism in a vacuum ; and while the correct developmental tendencies must be inherent in the zygote, they can only manifest themselves in the correct environment of the womb. Obviously, therefore, one cannot say that heredity, the genetic qualities in the zygote, is more or less 'important' than the environment since they are both equally and completely essential.

Albert F. Blakeslee, geneticist of the Carnegie Institution for Experimental Evolution, in speaking of the relationship between heredity and environment, asserts :

> "We start life like a photographic plate which has been exposed. There is a potential image ready for development, which corresponds to the heredity. Chemical solutions in the hands of the photographer furnish the environment which reveals the lines already impressed upon the negative. Differences in this environment brought about by changes in the manner of developing the negative may alter the appearance of the finished picture. And yet the development can bring nothing new into the picture. Its outlines were foreordained at the moment the sensitized plate was exposed in the camera. After we are born we cannot change our heredity, though we can change our environment."

A widespread misconception is the belief in prenatal influences. Most of the educated people of the present day are of opinion that during pregnancy a child may be influenced in certain directions by external stimuli which happen to impress the mother. Everyone can recall common examples of supposed prenatal influences. The mother is frightened by a mouse and if the child happens to be born with a large mole on some portion of its body, immediately these facts are believed to be connected ; the view is expressed that in a mysterious fashion the fright resulting from seeing the mouse left its impression on the child in the form of a mole. There are many other beliefs of the above kind which the geneticists believe are nothing but superstitions. During pregnancy so many stimuli affect the mother that if all of these left their brand on the developing child, there would hardly be any room for the baby to carry all of these impressions. Every biologist knows that pregnancy is a delicate period in which the child may be influenced through the effects of certain stimuli, but these, in order to produce results, must interfere vitally with the normal development of the body or mind of the child.

Colour of eye and many forms of amentia are two human characters which are genetically determined in the strictest sense ; and at the other end of the scale may be placed ordinary rickets, due to faulty feeding and mishandling of the child, and those forms of amentia which are caused by syphilitic infection before birth. Between these extremes is a wide range ; but generally one can say that there is no character without some fundamental genetic variation, *e.g.*, even to syphilis some people are less susceptible than others—and no genetically determined quality absolutely impervious, in theory, to environmental modification. Shape of nose and shape of head, for instance, are usually strictly genetic ; but the accidental arrest of general development in early childhood or before will prevent the nose attaining its characteristic adult shape, and certain primitive tribes have unusually long skulls purely as a result of the custom of tightly bandaging the heads of infants. Those directors of development the endocrine glands, seem usually to be genetically determined ; but a lack of iodine can disorganize the thyroid, and bad uterine conditions seem often to be the cause of other glandular deficiencies.

GENETICS AND SOCIOLOGY

The discussion of our socially inadequate population naturally leads to a consideration of the need of genetics knowledge from a social standpoint. Sociology deals with many of the problems confronting our present-day society, such as pauperism, feeble mindedness, insanity and criminality. These things, in general, are tremendous burden on society. Modern knowledge of genetics has arrived at to reveal that most of these defects are due to heredity. In the past the remedies are advocated for the solution of these problems have been largely curative rather than preventive and have consisted in providing adequate institution for housing and treating these unfortunates. This object has not been realized, on the contrary, in many instances the socially inadequate individuals are multiplying to an alarming extent. Social workers also have discovered that from this stock the largest percentage of the dependent individuals originate, Students of human heredity have indicated that many paupers and many feeble-minded, insane, criminals and sex-offenders are produced through a combination of hereditary factors brought in by the parental germ cells and that permanent relief can be obtained only if in some manner this defective population is prevented from reproducing its kind.

GENETICS AND EDUCATION

Education is the most important social means for developing to the utmost our biological inheritance. It is the method by which we train the organism to make use of its heredity and adapt itself to its environment. From the standpoint of education, genetics tells us that we have been putting the cart before the horse. School boards and the public in general have often been interested primarily in the physical equipment of their educational systems, and have concentrated most of their attention on school buildings and plants, rather than on the human material enrolled in them. The impression must not be obtained that this phase of education is not important, for, on the contrary, it is extremely so. But it must be remembered that the factor of greatest significance in education is the child himself. The ideal to be followed should not be the present one of merely fitting the pupils into the school, but rather the reverse, of building the school and the system around the pupils. Unfortunately this has not been the case in the past, but many educators are beginning to realize that this condition must be changed if the best results are to be obtained. The principles of genetics reveal that organisms differ in both physical and mental capacities, and that the only equality which may be said to exist among human beings is the manner in which they are conceived and brought into existence. When once they make their appearance in this world, organic differences as well as surroundings soon assert themselves to such an extent as to make every individual a distinctly recognizable entity.

GENETICS AND AGRICULTURE

Arguments are hardly necessary to convince one of the need for genetics from an agricultural point of view, especially in our country, where higher authorities, now-a-days, are so very keen in the successful crop and livestock production. Modern agriculture depends in large measure on an understanding of various sciences, particularly those that are linked up intimately with plant and animal production. The farmer is constantly seeking better breeds of plants and animals, those which show a combination of the most desirable traits. With the increase of the world's population and the production limits of the agricultural areas of the globe, which, on the whole, are more or less stationary, there is a constantly more pressing demand for the products of the farm. Increased production can come only in one of two ways: either the areas devoted to agriculture must be increased or, if that is not possible, then the production of higher-yielding strains of plants and animals becomes imperative. The agriculturist who understands the laws of heredity is eminently better fitted to plan experiments for the purpose of developing better breeds of animals of higher-yielding varieties of plants utilized by man than one who is deficient in such knowledge. Genetics thus becomes the key to successful crop or livestock production, and without it the modern farmer would still be following the hit-or-miss methods in vogue in past generations.

GENETICS AND CIVILIZATION

Finally, there is great need for genetic knowledge from the point of view of civilization. People constitute nations. The cultures of nations comprise a large part of what is ordinarily meant by the term "civilization." At the present time two events are occurring side by side which are of vital significance to the future welfare of the human family. The desirable, normal, and gifted population is restricting the size of its families to the extent where they are hardly replacing themselves. In fact, many competent observers have pointed out that this branch of civilized society is actually decreasing instead of increasing in numbers. At the same time there is a rapid increase in numbers among those individuals who are abnormal or subnormal in many of the attributes which make for the best intersts of humanity. As a general rule, persons belonging to these that named groups take their social and family responsibilities rather lightly placing no limitations on the size of their families, with the result that the number of children in each is rather large. Competent observers have pointed out that this undesirable class, as a whole, is increasing so rapidly that it is outnumbering and overshadowing the desirable group in our population. Needless to state, civilization is face to face with a serious problem and unless something is done to check and change the situation, there is danger that our best stocks will be swallowed up by those with mediocre and deficient traits.

Thus from every point of view the study of genetics is unquestionably the very important part of biology. Its need in the plant and animal kingdom including man at the present day is best understood. In India this very fundamental problem is still uncared for. There is a few well-equipped genetical institutions for its study. Modern movement for the development of agriculture and livestock in India will not yield sufficient result unless due attention be paid to it.

AN EXAMINATION OF INDO-JAPANESE TRADE RELATIONS.

Naliniranjan Sarker.

THE impending expiry of the Indo-Japanese Commercial Agreement has again roused considerable interest in regard to the adjustment of the commercial relationship between these two countries on a satisfactory and mutually advantageous basis. The present agreement is due to expire on March 31, 1937, and arrangements are already in progress for the negotiation of a fresh agreement. It is, therefore, now an opportune moment to attempt an evaluation of the working of the agreement with a view to ascertain the lines on which any new agreement should be framed. In this connection, it may be of interest to recapitulate some of the circumstances under which the agreement was negotiated and reached.

The continued depreciation of the yen had by the end of 1932-33 placed Japanese exports to India in a very favourable position. On account of the sharp decline in their prices, the Indian market was overflooded by Japanese goods, in particular by various kinds of cotton fabrics ; with the result that the Indian mills were faced with a serious crisis, and the Government had to intervene. They served a notice for the abrogation of the Trade Convention of 1904 with Japan and raised the import duty on non-British cotton piecegoods to 75 % ad valorem or 6¾ annas per lb., whichever was greater, with effect from 7th June, 1933, in order to counteract the effects of a depreciating yen. As a retaliatory measure, Japan, however, announced a boycott of Indian cotton. A situation was thus created which was as unsatisfactory as it was disastrous to the mutual trade relations between the two countries.

Within a few months of this crisis, however, negotiations were initiated for a reciprocal commercial treaty between the two countries on the basis of the most-favoured-nation treatment. An official Japanese delegation came to India and met the representatives of the Government of India, both official and non-official, at Simla in October, 1933. After protracted deliberations extending for over 3 months, an agreement was reached embodying the principles of the most-favoured-nation treatment.

The agreement consists of two parts, namely the Convention and the Protocol. The Convention leaves to the Indian Government " the right of imposing or modifying from time to time special customs duties on the importation into India of articles produced or manufactured in Japan, other or higher than those imposed on like articles produced or manufactured in any other foreign country, at such rates as the Government of India may consider to be necessary, to correct the effects of any variation of the exchange value of the yen relative to the rupee." A reciprocal right also is reserved to the Government of Japan to regulate their custom duties in accordance with " any variation of the exchange value of the rupee relative to the yen."

The Protocol, on the other hand, lays down the detailed terms of the agreement on the raw cotton of India vis-à-vis cotton piecegoods of Japan. The duty on plain greys is not to exceed 50% ad valorem or 5¼ annas per pound whichever is higher, and on other varieties of cotton piecegoods a uniform duty of 50% ad valorem has been fixed. Under Article 3 of the Protocol, the quota of raw cotton to be exported to Japan (excluding of course re-exports from Japan) is fixed at 1 million bales as against a quota of 325 million yds. of cotton piecegoods to be imported into India (here also re-exports from India are to be excluded). A sliding scale was also provided with regard to exports of raw cotton vis-à-vis imports of cotton piecegoods ; but the maximum quota of cotton piecegoods to be exported by Japan to India must not exceed 400 million yards in any cotton piecegoods year.

For the purpose of the agreement, the cotton year is to commence from the 1st January, 1934, the corresponding cotton piecegoods year beginning from the 1st April of the same year.

In the following pages I shall make an attempt to analyse the results with reference to the detailed terms of the agreement and try to indicate in what directions modifications of the pact may be desirable.

THE WORKING OF THE AGREEMENT.

Exports of Indian Cotton to Japan.

	1934 Bales.	1935 Bales.[1]
Exports to Japan (less re-exports from Japan) ...	2,053,534	2,191,036
Permissible maximum exports	1,500,000	1,500,000
Excess ...	553,534	691,036

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[1] Includes the previous year's excess of 553,534 bales.

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Evidently in both the years the maximum quota has been exceeded by India's exports of raw cotton to Japan. But during the second year, namely 1935, the excess is much less than in the first year, for barring the excess shown by the first year, the real excess of 1935 amounts to only 137,502 bales. In other words, the rate of the Japanese off-take of Indian raw cotton has diminished to the extent of 416,032 bales, that is by 22·5% in the latter year, leaving of course out of account the re-exports from Japan of Indian cotton.

Before I attempt a measurement of the exact advantage which India may have derived outside the terms of the agreement, it may be interesting here to compare the export figures with a few pre-agreement years.

Exports of Indian Cotton to Japan.[1]

(In millions of bales)

1929	1·71
1930	1·57
1931	1·60
1932	·81
1933	1·13
1934	1·84
1935	1·70

As is evident, the Japanese off-take of Indian cotton under the agreement shows an advance over previous off-takes.

Imports of Japanese Cotton Piecegoods into India.

Permissible Exports from Japan	Yds.
(*i*) allotment for the period, 8th January to 31st March, 1934 ...	77,997,260
(*ii*) Allotment for the period (1934-35) ...	400,000,000
	477,997,260
Net imports into India (less re-exports) of cotton piecegoods from Japan from the 8th January, 1934, to the 31st March, 1935 ...	470,564,738
Shortage of permissible amount ...	7,432,522

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[1] Including re-exports from Japan.

For 1935-36:

		Yds.
(*i*) Allotment for the year ...		400,000,000
(*ii*) Carried over from the cotton piecegoods year, 1934-35 ...		7,432,522
		407,432,522
Net imports (less re-exports from India) into India of cotton piecegoods during the first half of 1935-36	yds. 181,730,487	
During the second half of 1935-36	215,647,259	
		397,377,746
Shortage of the permissible amount ...		10,054,876

From the figures it is evident that during the first year, Japanese imports of cotton piecegoods into India could not reach the maximum quota. Taking into consideration the period from 8th January, 1934, the date of the commencement of the Protocol, to the 31st March, 1935, the net shortage of permissible amount of Japanese piecegoods is only 7,432,522 yds. If this amount is added to the quota for the first half year of 1935-36 the maximum allotment for the period amounts to 207,432,522 yds. During this period the gross imports of Japanese cotton piecegoods into India have been 211,556,155 yds. from which the re-exports to the extent of 29,825,668 yds. have to be deducted. Thus the net imports during the period amounts to 181,730,487 yds., leaving thereby a shortage of permissible quota to the extent of 25,702,035 yds. But under Article 4 (2) of the Protocol of the agreement not more than 20,000,000 yards can be carried over to the allotment for the second half-year. As such the total permissible quota for the second half of 1935-36 amounts to 220,000,000 yds. But the net imports of cotton piecegoods during this period came to 215,647,259 yds., leaving thereby a shortage of 4,352,741 yds. which amount will be carried over and added to the allotment for the first half of 1936-37. Taking the year 1935-36 as a whole the net shortage of Japanese imports into India amounts to 10,054,846 yds., but as under the terms of the agreement the entire deficiency of 25,702,035 for the first half-year of 1935-36, could not be carried over to the second half, the net deficiency for the whole year 1935-36 amounts to only 4,352,741 yds.

Evaluation of Advantage to the Contracting Parties.

It will have been evident from the figures quoted above that during the first year India appears to have reaped a real advantage: her exports of cotton not only reached the maximum quota of 1·5 million bales but also yielded an excess. But Japan's imports of cotton piecegoods into India fell short of the permissible amount by 7·4 million yds. During the second half of 1935-36, again, Japan was entitled to export 220 million yards to the maximum, inclusive of 20 million yds. carried over from the first half of the year, but she has exported a little over 215 million yards which means a shortage of the permissible quota by about 5 million yards. But, as the Government calculations indicate, prior to April 1, 1936, there were consignments of Japanese piecegoods in transit which arrived in India after March 31, but have not been included. It is likely, that this shortage of quota may have been covered by those amounts.[1]

Against this background of the Indo-Japanese trade in recent years a question may naturally arise whether the real purpose of the pact, namely the quantitative regulation of imports of Japanese cotton piecegoods into India vis-à-vis exports of Indian raw cotton to Japan has been adequately served. Since we are too near the time, we cannot possibly provide a conclusive reply to the question. But it may be safely concluded without going into the question further that excess or shortage of quota may very often result from accidental factors; given a reasonably long period to run, it is likely that the exchange between the two countries will more or less conform to the terms of the agreement.

I shall now proceed to examine whether the working of the agreement has faithfully conformed to the specific terms stipulated in it, whether through any loopholes the working has been vitiated and whether it has failed to afford the measure of protection that was intended to have been provided for in the agreement for India's indigenous industries.

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[1] It has been asserted by Mr. M. Kakitsubo, Vice-Consul for Japan, by way of referring to the agreement as an "unfavourable arrangement to Japan," that the "maximum quota of 400 million yards *versus* 1½ million bales in terms of money is 1 : 3." Detached from the entire volume of Indo-Japanese trade, this agreement regarding only two commodities namely raw cotton and cotton piecegoods might be evaluated as such, but this is not the way in which the real significance of the agreement should be judged. If the total trade is taken into consideration, imports of many other commodities from Japan tend to balance the accounts between the two countries. Besides India has consented to undergo a sacrifice by surrendering a portion of her market in favour of Japanese cotton piecegoods at the cost of India's own industries—a fact which should also be set against the disproportionate money value of the agreement.

EXAMINATION OE THE TERMS.

First of all we should consider whether the terms indicating the permissible quantitative maxima and minima with regard to the sub-allotment of cotton piecegoods among different categories have been followed. If they have not, we should try to measure the reactions that may have followed or will follow.

Sub-allotment of Cotton Piecegoods among Different Categories.

	Permitted.	As shown by the imports during 8th January, 1934, to 31st March, 1935 (15 months).	1st April to 30th Sept., 1935 (6 months).	1935-36.
Plain Greys	45%	39·2%	34·6%	36·8%
Bordered Greys	13%	10·7%	14%	14·5%
Bleached (white) goods.	8%	10·8%	10·3%	9·4%
Coloured, printed or woven goods.	34%	39·3%	41·1%	39·3%

Clearly, during the first 15 months, more of bleached (white) goods and coloured goods were imported into India at the expense of grey goods. According to the Article 7 (2) of the Protocol the permissible increase in case of bleached goods and coloured goods and others is 20% and 10% respectively. But as the results show on calculation, the imports of bleached (white) goods have increased by 27·8% and those of the coloured goods by 14·3%. The permissible limits of transfer have thus been exceeded and to this extent the terms of the agreement stand contravened and the implications of this transgression of the terms are also to be guessed. During the second year, namely 1935-36, the same tendency has persisted, except that on the head of bordered greys the permissible quota has been more than recouped. As the Indian mills specialize in grey goods, it would appear that Indian production of bordered greys has to some extent been affected by the Japanese competition.

As will be evident from the following figures, the imports of grey goods have shown a spurt during the three years, particularly from Japan.

Imports of Grey Piecegoods into India.

(In Yds.)

From	1932-33	1933-34	1934-35	1935-36
U. K.	111 073,656	88,200,915	102,718,455	85,434 652
Japan	243,949,344	142,625,884	193,753,056	246,064,870

Though proportionately with the total imports of all varieties of cotton piecegoods into India, the imports of grey goods do not show any increase, or rather show some decline, actually the imports have been, as the figures show, greatly accelerated during the last two years which naturally raises some apprehension as to the capacity of India's industry to withstand the competition.

IMPORTS OF WHITE (BLEACHED) GOODS.

Under the terms of the Agreement, the allotted quota of white goods to be imported into India is 32 million yards and with the maximum permissible increase of 20 p.c. it may amount in any year to 38·4 million yards. The two years' working of the pact indicates that this maximum limit has been exceeded in the percentage of the total amount of permissible imports and there has been noticeable an absolute increase in the quantity during the second year. The trend of increase in the imports of these goods into India and the relative position of Japan and the U.K. in this line will be evident from the following figures.

Imports of White (bleached) Goods.

(In Yds.)

From	1932-33	1933-34	1934-35	1935-36
Japan	120,354,174	75,177,481	40,261,974	58,254,294
U. K.	281,005,955	184,150,449	236,607,449	198,987,679

The Tariff Board in their report regarding the cotton textile industry in 1932 observed that Japan was steadily capturing the Indian market in white goods from the U. K. As the figures indicate, the position of the U. K. does not show any improvement and the

Japanese imports of these goods also into India have not expanded to any alarming extent. The year 1935-36 only shows some decided expansion which if continued during years to come is most likely to hit Indian production in these lines ere long.

IMPORTS OF COLOURED PIECEGOODS.

On the score of coloured goods, Japan's progress in the Indian market has been quite substantial. As the results show, the permissible quota on this account has been exceeded in both the years. During the second year, *i.e.*, 1935-36, the excess imports of coloured goods amounted to more than 3,464,000 yds. which amount will have to be deducted from the allotment for 1936-37. On account of this excess of imports, the Indian industry in this line has been affected to some extent and also Indian exports of coloured goods have been hit by Japanese competition. The following figures will prove suggestive in this respect:

Production and Exports of Coloured Piecegoods.

(In million Yds.)

	1931-32	1932-33	1933-34	1934-35
Production in Indian Mills.	678·8	746·9	680·0	755·8
Exports	95·7	61·4	52·0	50·8

It is only in 1935-36 that there has been a little spurt in the exports of coloured goods inasmuch as the figure has moved from 50·8 million yards to 61·0 million yards, probably due to the increase in production during the last year, namely 1934-35. Still the fact is that Japanese competition is proving too much for Indian production as well as Indian exports of coloured goods. Everywhere in the colonial markets and the adjoining countries in Asia, Japan has been successfully ousting Indian exports of cotton piecegoods of which the coloured ones constitute the major portion. This fact should be given a serious consideration in extending to Japan a sheltered market in coloured goods. In any case no excess imports of coloured goods should be permitted. The fact that the price factor is largely in favour of Japan has been affecting both Indian production and Indian exports of coloured piecegoods.

Declared Values per yard of Exported and Imported Piecegoods.

1932-33						1933-34						1934-35					
Imports (Japan).			Exports (India).			Imports (Japan).			Exports (India).			Imports (Japan).			Exports (India).		
Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
0	2	2	0	4	4	0	1	11	0	4	2	0	2	0	0	3	7
0	2	2	0	5	5	0	2	0	0	4	11	0	2	7	0	3	10
0	2	2	0	5	1	0	2	0	0	4	9	0	2	5	0	5	1

The large disparity between the prices of Indian goods and those of imports from Japan is evidently a serious obstacle in the way of India's industry to expand as well as of exports to increase. It is true that the total exports form hardly 1·8% of the total Indian production, but India cannot forego this volume of exports even.

CERTAIN FACTORS AFFECTING THE AGREEMENT.

I have endeavoured to analyse the working of the agreement in some details, but I have yet to refer to a few circumstances which have influenced the results against the interests of india. In the first instance, the rapid growth of imports of rayon goods into India from Japan is proving detrimental to the interests of India's cotton textile industry. Japan holds almost a monopoly in rayon production and her artificial silkgoods being both cheap and attractive are steadily capturing the Indian market at the cost of the products of Indian mills and retarding the exports of Indian cotton goods to outside markets. It is true that India's production during the two years of the working of the agreement has advanced to some extent, but it is very likely that this advance has not been proportionate to the increase in actual consumption within the country.

Imports of Artificial Silkgoods from Japan into India.

(In thousands of yens.)

1933-34	39,631
1934-35	66,643
1935-36	73,731

Further, imports of goods made of artificial silk mixed with other materials have also been considerable. Consequently, the measure of protection which was sought against Japanese competition has been neutralized to some extent by the heavy inflow of Japanese artificial silk goods and rayon cotton mixtures which are subject to certain duties, but do not come within the purview of the quota restrictions. The Indian Tariff Amendment Act, 1934, imposed specific duties on a large range of silk goods according to differences in weight, texture and quality together with an alternative ad valorem duty of 50.p.c. on goods of non-British manufacture whichever the greater. But in view of the rapid growth of imports of artificial silk goods, it is doubtful whether the duties have proved effective. It is necessary, therefore, either to extend the terms of the agreement to cover these varieties of goods or to raise the duties so as to keep the imports down to normal level. There may be objection to placing these goods in the same category with cotton piecegoods, but inasmuch as they compete with certain varieties of India's indigenous cotton products, there is a valid reason to take into account the imports of artificial silk goods and rayon products in determining any allotment of cotton piecegoods imported from Japan under the terms of the agreement.

The imports of spurious fents also have served to foil, to certain extent, the terms of the agreement. They are said to be rejected cuttings of cloth pieces which are imported at a smaller customs duty inasmuch as they are below the standard length. Now the abnormal inflow of these cloth pieces has given rise to a natural apprehension that the Japanese businessmen are trying to evade the higher duty with a view to push these goods into India. The matter was brought to the notice of the Government, but it is regrettable that no effective steps have so far been taken to check the inflow of such goods. Either the raising of the duty or placing these goods in the category of cotton piecegoods of standard size would meet the situation. The fact that these imports are affecting India's cotton textile production should be taken due notice of.

There is another complaint that certain varieties of piecegoods which Japan exports to India under the terms of the agreement are of standard length no doubt, but their breadth is much wider than was previously the case, with the result that a greater volume of Japanese cloth is imported under the same measurement in linear yards. The terms of the agreement have a reference only to the length and do not contain any stipulation as regards the breadth. This loophole, it is alleged, is being taken advantage of by Japanese exporters. This is a matter which certainly requires to be investigated. And if the complaint were found to be true, a reconsideration of the existing duties would be called for. But at the same time, and without prejudging the results of any such investigation, it may be observed that Japanese importers do not stand to gain by this method unless they may have succeeded in raising the price per yard of cloth. It is to be seen whether the per-yardage price has in recent months proportionately advanced and if this is the case, there should not lie any case for an increase in duties, unless, of course, it can be proved that the original duties were in fact inadequate.

There are other loopholes also through which a greater volume of Japanese cotton piecegoods has entered into India than would be warranted by the terms of the agreement. The Indian States and foreign possessions with ports on the seas and certain border countries have assisted the entry of Japanese goods in India. It is necessary that the Government should make arrangements with them in order to ascertain the exact measure of the quantity of Japanese goods entering India and also arrange for the adoption of greater precautionary measures in customs offices. Unless such steps are taken, the inflow of Japanese piecegoods through these channels will frustrate the terms of the agreement and operate to the detriment of India's own industry.

THE RATIONALE OF THE AGREEMENT.

After an examination of the working of the Agreement and the circumstances which seem to have affected its normal operation, it would be interesting to attempt an analysis of the basis and rationale of the agreement.

The rationale of the agreement from the Indian standpoint obviously consists in two considerations, namely, (*i*) that we want to dispose of a certain amount of our cotton and (*ii*) that in affording certain facilities to Japan in exchange, we want that our indigenous cotton textile industries are not adversely affected. I have already indicated to some extent the directions in which the terms of the agreement have tended to work upon Indian industries some measure of injury. I shall now consider whether it is an absolute necessity, from the Indian standpoint, to induce Japan to take our cotton. This, however, is a very broad question and involves three distinct issues, *viz.*, (*i*) Is it necessary that India must find out a market abroad to absorb her exportable cotton surplus ? (*ii*) Is Japan the only dependable market to meet India's requirements ? (*iii*) Can Japan easily turn to other sources of cotton supply and dispense with Indian cotton without any material injury to her economy ?

It would not be a rash conclusion to say at the very outset that at the existing level of consumption of cotton in India, we cannot expect to absorb all the cotton that India produces at present. The following are the production and consumption figures:—

	Production of Raw Cotton. (In thousand bales.)	Consumption of Raw Cotton in Indian Mills. (In thousand bales.)
1930-31	5,226	2,266·3
1931-32	4,025	2,341·7
1932-33	4,516	2,379·0
1933-34	5,068	2,289·9
1934-35	4,807 (estimated)	2,553·4

The figures indicate that during the last five years on an average the internal consumption has been only 45% of the total production. Evidently, the surplus of our cotton production for which we have to find an export market is very considerable, and this, again, is likely to increase in future so soon as the Sukkur Barrage will begin to bear its fruits. The cotton textile industry has of course made appreciable progress during recent years and may make a further advance in future. Its expansion in recent years may be judged from the fact that while only five years ago 32·2% of India's total cotton piecegoods requirements were met by imports from abroad, imports now form only 17·3% of our total consumption. Both mill production and handloom production have correspondingly advanced as imports have fallen off. The total elimination of imports—which, however, is most unlikely—would thus leave a scope to Indian mills and handlooms to expand their production, only to the extent of 20·2% more, on the basis of their existing capacity. The total consumption of cotton in India would, in such event, amount to only a little over 3,064,000 bales on the basis of the figures for 1934-35. The potential scope for an increase in the internal consumption of cotton, even on the assumption of a complete cessation of imports, should thus appear to be very limited as compared with the total volume of our exportable surplus. It is difficult to visualise a stage at which India will be able to absorb the entire cotton produced in the country. Export market will, therefore, have to be sought in any case for the disposal of India's surplus cotton.

	Production in India. (In thousand bales.)	Exported Abroad. (In thousand bales.)	Percentage of Exports to Production. %
1930-31	5,226	3,926	72·6
1931-32	4,025	2,369	58·8
1032-33	4,516	2,043	45·2
1933-34	5,068	2,729	53·8
1934-35	4,807	3,445	71·6

It is evident that a considerable portion of India's cotton production must needs be exported abroad. The fundamental problem that has to be faced inthis connection, therefore, is: How far India can afford to surrender a portion of her internal market to the imports of Japanese cotton piecegoods and, as a consequence, subject herself to a check on the future expansion of the indigenous industry. The proposition that we must protect our national industry is unquestionable. But the question that we must find an export market for our cotton surplus does also remain obdurate. We are thus compelled by circumstances to face the fact that a compromise must be found out between these two considerations. Only we need assure ourselves that the actual scheme of compromise is the best that can possibly be devised in the circumstances and does not entail any greater sacrifice to India than she can be reasonably asked to bear. We have given trial to the agreement for two years. We have seen that the compromise has worked not altogether unsatisfactorily, though there are certain features which are undesirable and certain loopholes which should be provided against. If we can purge the agreement of all these undesirable attendant features there is no reason why we should not conclude a fresh agreement.

The next question is whether Japan is a dependable market. The following figures will prove interesting in this connection:—

India's Exports of Raw Cotton.

	Average of 3 years ending 1929-30.	1930-31.	1931-32.	1932-33.	1933-34.	1934-35.	1935-36
				Percentage of total exports			
Japan	44	45	47	55	39	58	51·8
U. K.	6·0	6·5	6·5	7·9	12	9·6	13·4
China	10·4	-16·1	19·2	6·6	12·2	4·7	3·2
Italy	10·2	8·1	6·9	7·0	9·2	7·8	4·5

Japan is easily the largest single consumer of Indian cotton. The question, however, as to whether Japan offers an assured market for Indian cotton is to be judged with reference to the rival sources of supply which cater to the cotton requirements of Japan.

An analysis of the imports of cotton into Japan from different sources will indicate whether she can dispense with Indian cotton.

Import of Raw Cotton into Japan.

(In units of 133 pounds)

	1930.	1931	1932	1933	1934
British India	4,725,444	4,807,479	2,741,052	3,976,857	8,792,383
U. S. A.	3,883,488	5,321,022	9,101,698	7,434.873	6,486,727
Egypt	182,586	287,168	330,362	280.454	549,550
China	702,846	713,151	530,696	562,212	330,644
TOTAL—	9,543,896	11,135,402	12,783,615	12,457,818	13,525,151

It is evident from the above figures that India and the U. S. A. account for more than 90 per cent. of the Japanese imports of raw cotton. Egypt has to some extent improved her position in the Japanese market but as yet she is not so much in competition with India as the U. S. A. Till 1930 India's export of raw cotton to Japan were more than that of the U. S. A., but the latter country has since improved her position a great deal as will be evident from the percentage share that each of the countries possesses in the total imports of Japan.

Percentage Share in the Total Cotton Imports into Japan.

	1930	1931	1932	1933	1934
British India ...	49·5	43·2	21·6	31·9	42·7
U. S. A. ...	40·7	47·8	71·6	59·7	47·9
Egypt	1·9	2·5	2·6	2·2	4·1
China	7·4	6·4	4·1	4·5	2·4

Taking into account the re-exports from Japan of imported cotton the percentage shares of the several countries in the total consumption of imported cotton in Japan may be set forth as follows:

Consumption of Cotton by Japan.

	1929	1930	1931	1932	1933	1934
	%	%	%	%	%	%
Indian	49·3	53·6	48·3	25·6	32·5	38·3
American	43·4	40·0	46·8	70·3	61·3	53·9
Egyptian	2·3	2·2	2·7	2·9	2·9	3·3
Chinese	2·2	1·0	·2	·1	·5	·7

As is evident America has been steadily getting the upper hand over India, though 1934 shows some improvement in the position of Indian cotton. One serious limitation from which India suffers is its short staple character. But the price factor is in favour of Indian cotton, for Japan can obtain Indian cotton at a lower cost than American cotton. But once this price factor turns against India, demand for Indian cotton would suffer a serious set-back. In fact, the devaluation of the dollar yielded a positive advantage to American cotton in the Japanese market as against Indian cotton. As regards other sources of supply it is not unlikely that Manchuria should prove a competitor to India in the near future.

The situation therefore suggests that subject to these limiting factors, India may yet look forward to an assured market in Japan for her cotton for some time, but she must be ever watchful about any developments in the situation and take steps to meet every contingency. One very significant fact to be noted in this connection is that Japan cannot easily dispense with the comparatively cheaper cotton from India, as the cotton textile industry in Japan has undergone considerable expansion in recent years and has to be kept going on to the full extent of its working capacity. The fact that Japanese exports of cotton goods are meeting almost everywhere opposition will induce Japan more to turn to Indian cotton in order to keep down her costs of production. If once the cheapness of Japanese cotton products wears out, her competitive strength in world commerce will be undermined with serious repercussions on her national economy. In view of these considerations, it is quite unlikely that Japan will consider it worth while to curtail her off-take of Indian cotton to any substantial extent. The threat of boycott of Indian cotton might have proved successful in one year under the urge of economic nationalism and owing partly to her previous accumulations of stocks but taking the entire economic situation of the country as a whole and over a long period, such a boycott could not possibly be worked for any length of time. The cheapness of Indian cotton would remain an irresistible factor and the large market of Japanese cotton piecegoods in India, worth more than 82 million yens and forming in some years more than 30% of Japan's total export of cotton piecegoods, would prove more than Japan can afford to lose.

INDO-JAPANESE TRADE IN OTHER COMMODITIES.

I have so far dealt with only that portion of Indo-Japanese trade which relates to raw cotton and cotton piecegoods and the Protocol of the agreement is mainly concerned with this. But the remaining portion of the mutual trade between the two countries on which the Convention has an important bearing also deserves consideration. As the exports of Indian raw cotton to Japan account for more than 87% of the value of her total exports thereto, India's trade with Japan is by no means based on a strong foundation. If due to any unanticipated international factors India's cotton fails to retain the market in Japan, India's trade with that country will suffer a serious reverse. On the other hand, Japan's trade with India is more diversified and broadbased. I feel therefore that in negotiating any fresh commercial agreement with Japan, we shall proceed on the basis of the total trade exchanges between the two countries. A mere raw-cotton—cotton piecegoods basis would be unfair to India when due note is taken of the facts that while exports of raw cotton account for about 87% of Indian total exports, cotton piecegoods account for only about 25% of the total Japanese imports into India. The following tables will in this connection be found instructive:

Percentage Share in the Total Imports into India from Japan.

	Pre-war average %	1932-33 %	1933-34 %	1934 35 %
Artificial silk	...	13·2	9·5	13·0
Brass, bronze, etc.	·02	2·0	2·0	1·0
Cotton, hosiery	17·6	3·0	4·4	2·5
,, piece goods	1·7	38·3	27·1	25·0
,, yarn	1·7	7·8	5·8	5·6
Earthenware and porcelain	1·1	1·5	1·6	1·2
Glass and glassware	3·8	3·2	3·4	3·1
Silk, raw and manufactured	36·4	10·1	13·2	11·1
Toys and requisites of games	·9	1·1	2·0	1·5
Woolen manufactures	·02	·7	2·0	6·5

Percentage Share in the Total Exports from India to Japan.

	Pre-war average %	1932-33 %	1933-34 %	1934-35 %
Cotton, raw	86·1	79·8	83·5	87·3
Hides and skins, tanned or dressed	·8	1·5	1·7	1·0
Iron and steel	·9	3·7	5·2	2·8
Jute and jute goods	1·3	3·4	3·0	3·1
Lac	·1	·7	·8	1·2
Lead	—	1·5	1·3	1·7

Obviously if any single commodity of Japanese export fails, her trade with India will not undergo any catastrophic decline. In view of these facts, it should be considered a matter of foremost concern to India to introduce a diversity in her exports to Japan.

The table below will indicate the directions in which India's exports to Japan may expand to some extent.

Exports from India to Japan.

(In lakhs of rupees.)

	Pre-war average.	1931-32	1932-33	1933-34	1934-35
Raw cotton	14,51	11,05	11,12	10,53	21,08
Hides and skins, tanned or dressed	13	26	21	22	25
Iron and steel	15	85	51	66	68
Jute, raw and manufactured	21	30	47	38	75
Lead	—	39	21	17	41
Oilcakes	15	24	11	7	6
Pulses	4	12	9	7	9

I have dealt with raw cotton in connection with the examination of the working of the agreement. In hides and skins, tanned or dressed, India's position in the Japanese market is as follows :

Imports into Japan.

(In thousands of Yen.)

	1931	1932	1933	1934
British India	1,761 (40·5)	1,483 (42·7)	1,956 (49·7)	2,762 (57·2)
Germany	583 (13·4)	625 (17·3)	565 (14·4)	837 (17·3)
U. S. A.	1,468 (33·7)	982 (17·1)	766 (19·5)	750 (15·5)
TOTAL ...	4,347	3,617	3,933	4,829

(Figures in brackets indicate percentages of total.)

Obviously India is in a strong position, and if special efforts are made, further expansion of India's exports of these commodities to Japan may be secured.

OILCAKES.

In oilcakes, India does not hold a very substantial share of Japan's total imports, and what little position she has had enjoyed is gradually dwindling due to competition of other countries as shown below:

Imports into Japan.

(In thousands of Yen.)

	1931	1932	1933	1934
Manchukuo	...	11,746 (33·9)	31,480 (76·4)	31,198 (74·2)
Kwantung Province	18,413 (41·5)	16,861 (48·7)	2,218 (5·4)	3,364 (8·0)
China	24,680 (55·6)	3,105 (8·9)	5,928 (14·4)	6,236 (14·8)
British India	789 (1·8)	2,048 (5·9)	1,184 (2·9)	1,032 (2·5)
TOTAL ...	44,348	34,599	41,180	42,052

(Figures in brackets indicate percentages of totals.)

Due to the advent of Manchukuo the positions of the Kwantung Province, China, and British India have alike been affected. But India has to face competition from all the three countries, the first two of which are politically in an advantageous position in relation to Japan.

Japan is, however, the single largest consumer of India's exports of oilcakes. In 1933-34 Japan's off-take was 62·6% of India's total exports, Ceylon's was 32·4% and other countries took only 3·0%. In 1934-35, however, Japan's share declined to 54·8% and that of Ceylon rose to 40·1%, the total of exports, however marking a slight improvement.

PIG IRON.

Imports into Japan.

(In thousands of Yen.)

	1931	1932	1933	1934
Manchukuo	—	4,175 (32·8)	18,101 (71·7)	18,960 (71·5)
Kawantung Province	4,924 (43.9)	4,706 (37·0)	60	19
China	2,356 (20·9)	—	—	—
British India	3,626 (32·3)	3,027 (23·0)	5,802 (23·)	7,292 (27·5)
TOTAL ...	11,229	12,173	25,251	26,528

(Figures in brackets indicate percentage of totals.)

Till 1930, India was the largest single supplier of pig iron to Japan, but in 1931 she was reduced to the second position and in 1932 Manchukuo came in and displaced China altogether and to a large extent India and the Kwantung Province. Since 1933 again the Kwantung Province has been virtually eliminated. Now the competition lies mainly between Manchukuo and India. Manchukuo's political connexion with Japan may place Manchukuo's pig iron in an advantageous position, but India should try to obtain from Japan some favourable terms with a view to maintain her position.

RAW JUTE AND JUTE MANUFACTURES.

India exported to Japan raw jute and jute manufactures in 1932-33, 1933-34 and 1934-35 to the value of Rs. 47 lakhs, Rs. 38 lakhs and Rs. 75 lakhs respectively. The reason why an industrial country like Japan should import so little of fibrous materials from India is that Japan imports from China and Philippines a large volume of vegetable fibres like hemp, as will be evident from the following table:

Imports of Vegetable Fibres into Japan.

(In thousands of Yen.)

	1931	1932	1933	1934
China	4,798 (35·0)	5,898 (34·5)	6,923 (29·9)	10,169 (37·0)
British India	1,954 (14·2)	3,669 (21·4)	5,400 (23·3)	4,883 (17·3)
Phillippine Islands	6,525 (47·6)	7,056 (41·2)	9,616 (41·5)	10,913 (39·8)
TOTAL ...	13,698	17,101	23,137	27,461

(Figures in brackets indicate percentage of totals.)

Relatively India's position is declining, while that of China and Philippine Islands is being consolidated. The competition that India's jute has to meet from these two countries is of a special nature inasmuch as the vegetable fibres imported from them into Japan are of a different kind. It is to be seen in what respects the Chinese or Manila hemp has an advantage over India's jute in the Japanese market. Japan admits jute free and the fact that hemp products are preferred to jute suggests that the Indian export duty on jute may have something to do with the matter which requires investigation. An enquiry should also be made to ascertain whether jute cannot be put for certain uses for which the Manila hemp is suitable. In any case the handicaps from which jute suffers in the Japanese market should be found out and removed and, if necessary, special terms should be arranged with Japan for larger off-take of Indian jute and jute manufactures.

OIL-YIELDING SEEDS.

In seeds India's share in the total imports of Japan is comparatively insignificant.

Imports into Japan.

(In thousands of Yen.)

	1931	1932	1933	1934
India	582	781	299	78
Dutch E. Indies	1,405	2,326	2,249	2,075
China	8,454	6,873	9.477	11,215
Manchukuo	1.060	1,492	9,294	10,456

China and Manchukuo occupy the major portion of the Japanese market in oilseeds. India exports to Japan mainly linseed in which, of course, she occupies a substantial position. Her share in the total imports of linseed into Japan was 100% in 1929, but it went down to 55·2% only in 1932, since when the position has not improved but has rather deteriorated considerably. It is possible that the exports may be increased if a better understanding with the Japanese traders can be established.

INDIAN ASSOCIATION FOR THE CULTIVATION OF SCIENCE

Extracts from the annual report for the year 1934-35 of the Indian Association for the Cultivation of Science, 210, Bowbazar Street, Calcutta, are reproduced below:—

The report indicates that at present there are 122 life members, 5 resident ordinary members and 5 non-resident members. It deals with the history of the Association, how it came into existence in 1870 by the Late Dr. Mahendra Lal Sarkar, a brilliant alumni of our University. At that date the science departments of the University of Calcutta and of her constituent colleges were more or less in an embryonic state of development. The Association arranged for systematic courses of lectures in the different branches of science, *viz.*, Physics. Chemistry, Botany, Zoology by eminent scientists of the time. In fact, it evoked considerable support from the State as well as from the public. In 1876 Sir Richard Temple, the then Lieut. Governor of Bengal, opened the Association by holding an inaugural meeting and the present site at 210, Bowbazar Street, was acquired by the Government and made over to the Association for a sum of Rs. 30,000. Marquess of Ripon in 1882 laid the foundation stone of the Lecture Hall and the laboratories were built and equipped from donations from eminent Indians, *e. g.*, Maharaja of Coochbehar, Maharaja of Vizianagram and Babu Kali Kissen Tagore and many others. The total sum exceeded over a lac and twenty-five thousand. Donations were also secured from eminent sons of Bengal for continuing its work amounting to Rs. 86,059,702. Prof. C. V. Raman was connected with the Association before he joined the University of Calcutta as Palit Professor and under the encouragement of Sir Asutosh Mookerjee the institution became a centre of original research.

In 1924 the Government of India gave over to the Association a special grant of Rs. 10,000 and since then they have been helping the Association to carry on their activities. The annual grant was increased to Rs. 20,000 from 1927 and has been continued till date.

Another eminent son of Bengal, Rai Behari Lall Mitra Bahadur, made over to the Association a munificent grant of Rs. 1,000,00.

There had been in the past some difficulties regarding the management of the Association and this has now been thoroughly overhauled and the present president is our eminent countryman, Sir Nilratan Sircar.

The Association has its journal which is of an all-India character, *viz.*, the Indian Journal of Physics which has found recognition all over the scientific world. It is a bi-monthly periodical dealing with the research activities, mainly in Physics, of eminent scientists throughout India.

The Association has a research professor, *viz.*, the Mahendra Lal Sarkar Professor, whose occupant is Dr. K. S. Krishnan, D.SC., who has done a large amount of important work dealing with magnetic studies on organic crystals, a series of his papers being published in the Philosophical Transactions of the Royal Society of London. In fact, Prof. Krishnan is an eminent scientist of the first rank and the study of Raman Effect was initiated by him in the Association along with Prof. Raman. He has a number of research scholars with him and he is carrying on important investigations on various lines.

There had been a considerable amount of irregularities in the administration in the previous period and this has all practically been set right by the present Secretary, Prof. J. N. Mukherjee of our University.

Finally, the Association is now organising special courses of popular lectures on scientific subjects of common interest for our citizens and trying to revive the old traditions of the Association, *viz.*, the diffusion of scientific knowledge in our land.

Arts, Letters and Sciences

All-India Fine Arts Exhibition

The All-India Fine Arts and Crafts Society was established at Delhi in 1931. One of its objects is "to promote the study and appreciation of modern and ancient Indian arts and crafts, music, dancing and literature by means of publications, lectures, conferences, exhibitions, correspondence with kindred societies and with the museums of Indian art in India and abroad." Among its activities in furtherance of this object is an annual art exhibition. The fifth of these exhibitions, which was held this year at the Imperial Hotel, New Delhi, was opened by H. H. the Maharaja of Patiala, who said:

> "The decay of Indian Art was no more than a reflection of the decay of Indian society; and it is the new life now pervading India of which we have many evidences, that is to my mind responsible for the renaissance in our arts......The attitude of the world in general and, I may say, of the public in India itself, towards the artistic inheritance of our country, has undergone a very radical revision during the last few years. I can well remember the day when great connoisseurs of art, genuinely sympathetic towards Indian culture, found nothing of value in the paintings, sculpture or even the architecture of India......Everything in India was put down to the influences of foreign countries."
>
> "The position to-day is, however, different. The excavations in Mahenjodaro and Harappa and the incontestable evidence that they have afforded of the flourishing civilization, with material comforts unequalled in any early civilization, definitely prove that the artistic tradition of India is not only ancient, but indigenous to the soil."
>
> "Not only has this fact now been increasingly appreciated by the world but, what is more important, it has come to be realized that India was the centre from which the artistic inspiration of the East radiated"

The opening speech of the Maharaja was followed by the address of Mr. N. C. Mehta, who is the President of the Council of the All-India Fine Arts and Crafts Society. He began by saying:

> "Art exhibitions are now annual functions in many of our provincial capitals. Ours is the fifth exhibition organized under the auspices of the All-India Fine Arts and Crafts Society. Art has thus come to be included in the programme of seasonal festivities, and to that extent marks an important stage in our cultural development."

Proceeding, Mr. Mehta observed:

> "What began as a Bengal movement, has now covered the entire country, and even Bombay, which has apparently resisted the claims of Calcutta's supremacy in more spheres than one, must now be classed as representing only a provincial phase with its own peculiarities, rather than as a rival movement antagonistic to the general revival begun in Bengal......Abanindranath Tagore *is now no longer a pioneer.* He and his gifted disciple Nandalal Bose may be considered our two greatest living masters of painting. Pupils of Tagore and Bose are now scattered all over the country and I am not sure whether the contribution of these two men is not greater as teachers than as artists.
>
> The original Bengal movement is now country-wide as a result chiefly of the inspiration and devoted endeavours of a great master—modest, versatile, self-effacing and combining in himself the traditions of a great cultural family with the experimental mood and unfailing alertness of a modern European."
>
> "Indian painting in its new incarnation is neither imitative nor weakly eclectic. It is not merely a return to the past; nor does it indulge in stale and meaningless evocations of myths and legends which have ceased to be significant. Like the great stream of our culture, Indian Art is neither exclusive nor unresponsive to the march of ideas in the world at large."

In this exhibition there was a good collection of some three hundred paintings, garnered from all parts of India. It was representative of the latest developments as well as the most ancient ideals of Indian art. As regards bigness, pictures as different in size as Rabindranath Tagore's "Madhabi," a little postcard miniature, and Sarada Ukil's "Day in the lap of Night," a seven-foot canvas, were on exhibition. The themes ranged from the ancient and sacred "Mahaparinirvana" of the Buddha to the up-to-date and tin-god-like tantrum of Sir James Grigg.

There were also on exhibition some works by Rabindranath Tagore, Abanindranath Tagore, Gaganendranath Tagore, Nandalal Bose, S. N. Gupta. Jaminiranjan Ray, Kanu Desai, Asitkumar Haldar, Abdur Rahaman Chaghtai, L. M. Sen and others.

The Society is entitled to credit for the care taken for the selection and display of the pictures. Mr. Barada Ukil, its Secretary, worked very hard for the success of the exhibition. It achieved unique success in presenting the idealistic varieties of art as well as those in tune with and deriving their themes from the work-a-day world. So, *The Times of India* was right when it observed:

> "The first impression that a visitor to the Exhibition has, is that, inspite of the Western criticism of monotony usually levelled against Indian art forms, painting in India has varied aspects to present to its lovers......Art lovers can glut their eyes on so many forms and differences of conception that th y are wellnigh bewildered by the time they finish. All schools of art......are represented."
>
> "The brush is not the only medium that is represented either. A collection of etchings by S. N. Gupta bears testimony to the fact that the inked line is as great and convincing a container of artistic expression as any other."

Modern Review.

On reviewing a book.

It is rather extraordinary, from a reviewer's point of view, to find that the average person is so mystified about the art of reviewing. "However do you do it ?" "Do you take a month to go over the book, making notes ?" "How do you know where to begin ?" are common questions, generally followed by "What *kind* of books do *you* review ?"

Now there are two sorts of review: the highly specialised, to be written by an expert on that particular subject, and to be published in a periodical which gives specialised reviews. Then there is the general sort of review, usually much shorter, to be printed in a paper or magazine which contents itself with reviewing books pretty certain to appeal to the not-very-learned reader.

The expert reviewer is in a class by himself. To him come always books on his own particular line. I know a man who works much in the Victoria and Albert Museum. He sometimes reviews volumes on his special subject—"Costume through the Centuries." Again and again you will see his signature to reviews of that nature. He would not be interested in other kinds of books. He would turn with a bored shrug of the shoulder from the prospect of tackling a book on horses, fishes, travelling in Spain, or food values.

But to the general reviewer any book will do. He has enough information to cope with it. And the general reviewer, down in his country home, perhaps, views with perfect equanimity the parcel of books on his breakfast table. They are his portion for the week—his immediate task. In the bundle he finds possibly a book on the Church in Syria, the revolt in

Germany, and one or two novels which he probably feels at once are *not* just what he would choose to keep on his own bookshelf in perpetuity. Without a sigh, without fear, he turns eagerly to his job, *because he would never have become a reviewer or have shouldered a burden of this kind, involving tact, accuracy and fair judgment, unless he possessed a true delight in books, and joy in the mere touch of the new covers, the feel of the binding.*

To the question, then, " What kind of book ? " it may be replied: " Any."

How It Is Done

I am not vain enough to think I can explain the methods of brilliant reviewers. But it was my happy lot to live in a household of a critic whose single review in a " Claudius Clear " article in the *British Weekly* could sell, if favourable, a whole edition. I watched the methods; and I had my training.

Reviewing is usually done by those who love reading so much that they have turned themselves into very speedy readers ; they can get through a book, and master the gist of it, in half the time taken by an ordinary unliterary person. Consider the boon. The man who has, say, a pile of fourteen books at his elbow, requiring short, pithy notices that must be posted in two days' time, unless he reads at a very speedy rate, could never get to bed.

ROYCE—*Great Thoughts.*

Utilisation of Horse Manure

The isolation in the pure form of new powerful bacterium, from horse manure, has been achieved in the Chemical Laboratory of University College of Science, Calcutta. It is held to be capable of decomposing plant fibres and sugars in general and yielding useful products. This is regarded at the present moment as very important in view of the fact that numerous sugar factories of India are practically without any means of usefully disposing of their molasses.

It is maintained that when experimental conditions were fully worked out, the bacterium would provide means of not only technically producing power alcohol as a by-product from waste molasses, but would be a very important source for manufacturing the three fatty acids, namely:—

1. Formic.
2. Acetic.
3. Butyric.

The importance of the Acetic acid which forms more than 30% of the sugar in the molasses, is well known to the chemists, as well as to the industrialists, being used largely in the production of artificial silk, celluloise, lacquers and as a solvent in the dye industry.

Professor H. K. Sen, in whose laboratory this bacterium has been isolated and its effect being cautiously investigated into, calculates, that given a very reasonable price for Acetic Acid, the value for a maund of molasses can be as high as four annas as against practically nothing to-day in Indian sugar refineries. Professor Sen intends to give his experiments trial on a fairly large scale to ascertain how far such schemes of industrialisation can be practically realised.

Modern Street Lighting

Electricity, undeniably, is proving the most efficient and best form of lighting for public thoroughfares, and further proof of this is given in the conversion to this form of lighting of 43 miles of street in the area of the City of Westminster. Special fittings designed by the Revo Electric Co., Ltd., have been installed, and supply is taken from the Westminster Electric Supply Corporation.

In this scheme there are upwards of 1,100 fittings, the maximum wattage in any one being 750 watts, and the minimum 300 watts, giving a total load of approximately 600 kw.

Even though the installation has been carried out at a minimum of expense, it has had the very desirable result of approximately doubling the average intensity previously obtained in the same area, without any increase in the total wattage, and with a guaranteed minimum illumination.

Actual photometric tests disclose that, of the total lumen emission of the sources, approximately 37 per cent. is projected to the road surface, the pavements and adjacent buildings being no less adequately illuminated.

The special fittings are each fitted with refractor glass and white enamelled reflector, which directs the light just where it is required.

Another special economy feature of the installation is the minimum of maintenance required to obtain the highest efficiency of the fitting.

The directive control of the light at the source is such that dark shadows on the road surface are eliminated, and the gradation from maximum below units to minimum in the midspan region is so gradual that practically an even field is presented to the road user against a background of which all objects are clearly visible.

At Home and Abroad

Bengal under New Reforms

It is understood that the constitution of the Government of Bengal under the new reforms is now under contemplation and that the Ministry will comprise:

A Chief Minister ;
Six other Ministers ;
Two Junior Ministers, on lesser salaries.

In addition it is understood there will be seven Parliamentary Secretaries and two salaried Whips to be appointed from among the Members of the Legislative Assembly.

The communal composition of the Ministry remains to be decided after the election next year.

Ministers' Salaries

It is also understood that the Ministers' salaries, as well as those of the Parliamentary Secretaries and Whips, will be covered by the present budget allotment for Ministers and Members of the Executive Council.

The present Government consists of four Members of the Executive Council and three Ministers.

Three other important appointments are also reported to be under consideration, namely, Adviser to His Excellency the Governor, Chairman of the Provincial Public Services Commission and an Additional Member of the Board of Revenue.

These posts are proposed to be filled by three senior members of the I. C. S.

Changes in India's Constitution

Now that His Majesty-in-Council has given assent to the commencement order fixing April 1 for the promulgation of the new Constitution, the final seal has been set to the arrangements planned in this connexion.

But by the time April 1 arrives, about 50 Orders-in-Council would have to be got through, of which only seven or eight have so far been disposed of. The rest are ready, or are being got ready in draft form. The Orders which are to be published soon relate to Aden and the Political Department.

In fact April 1, 1937, will go down as the most historic date in the constitutional history of India. On that date Burma and Aden will be separated from India, the Foreign and Political Departments will be separated and the latter will be transferred for administration by the Governor-General. The India Office and the India Council will cease to be a burden on India's finances and the High Commissioner for India's functions will be materially enlarged and the Auditor-General's functions reorganized.

In short on that date Federation, as conceived by the Act, will take full effect, except for the creation of the Federal Executive and Legislature.

Political Department

Some interesting and controversial points which arise in connexion with the forthcoming reorganization may be mentioned. Perhaps the most interesting of these relates to the Political Department. Section 145 of the Act authorizes the Governor-General to take away from the Federal Budget whatever funds he deems necessary for running the Crown administration in relation to the Indian States. But this unfettered right would be regulated, firstly, by Letters Patent which will give directions as to how the new administration of the Political Department is to be set up; secondly, by the instrument of Instructions which will probably indicate desirability of the Governor-General consulting the Finance Member of the Federal Government before issuing a certificate requiring certain sums to be paid to him.

Again a separate service has to be organized for this Department, instead of the existing combined Foreign and Political Department Service.

As regards Aden, paragraph 162 of the Joint Parliamentary Committee's report defines the precautions which should be taken to meet the Indian point of view, including the retention of the Bombay High Court's appellate powers over Aden and a ban against racial discrimination. Orders-in-Council will attempt to give effect to such conditions.

India Office

Then comes the question of the High Commissioner and the India Office. The former will take over a number of agency functions at present performed by the India Office and the staff of the India Office will probably be reduced and an Order-in-Council will fix pension and compensation for such men as are discharged because of the transfer of the costs of the Secretary of State's establishment to British revenues.

Another Order-in-Council will deal with the Auditor-General's office and the manner in which he is to discharge his responsibilities hereafter, not to the Secretary of State but to the Crown through the Governor-General.

Dr. Paul Bauer to visit Calcutta

Dr. Paul Bauer, who led the two German expeditions to Kanchenjunga in 1929 and 1931, is expected to arrive in Calcutta next month.

The object of his visit is to go mountaineering with three companions in the Sikkim part of the Himalayas, specially in the surroundings of the Zemu glacier.

It will be recalled that in September 1931 Dr. Bauer, while leading the second German Expedition to Kanchenjunga, was compelled by an unexpected precipice to abandon the effort to reach the summit.

At 26,000 feet the climbers encountered a wall more than 500 feet high which there was no way of circumventing and which could not be assailed directly owing to the very great danger from avalanches.

Earlier a terrible disaster befell the party resulting in the death of one of the members, Schaller, and of the porter Pasang, who fell from a rock-ledge into a deep crevasse.

The tragedy was watched by Dr. Bauer and his companions, and in a message to the *Statesman* at the time he remarked that the effect upon them was so terrible and so uncanny that all experienced a momentary impulse to follow the doomed men.

At an altitude of more than 17,000 feet the party buried their dead comrâdes in a rock tomb, looking out over the Zemu glacier, erecting at its head a great cairn.

Balkan Entente approaches Little Entente

Rumania's nimble Minister for Foreign Affairs, M. Nicholas Titulescu, has set about cementing a little closer the relations of the Balkan and Petite Ententes. He seems to be the ideal character to preside over them both, and is losing neither time nor opportunity.

While influences from other sources are at work to drive wedges between the states comprising the two groups, their president, acting in a dual capacity, is burning midnight oil to formulate plans of co-operation in various fields of activity which promise to counteract the movements of other forces.

In his more intensive work of late, it has become very clear even to the casual observer that M. Titulescu now enjoys the wholehearted support of King Carol. There was a time when the master of things at home and the master of foreign matters saw very little of each other. Many wondered if King Carol fully approved of Mr. Titulescu's foreign policy.

King Carol is most gratified over the recent success of M. Titulescu in bringing President Benesh and Prince Paul to Bucharest, and for the results obtained in the conferences—results which calmed many minds, not only in the small countries most directly concerned, but in the largest ally of the Petite Entente—France, which surveys the present uncertain situation in Middle Europe.

Immediately after the meeting of the three rulers of the Petite Entente, M. Titulescu called for a meeting of representatives of the states forming the Balkan Pact (Turkey, Greece, Yugoslavia and Rumania). This meeting is considered most significant. It began on June 11th in Bucharest. High officials of each of the four states were present with M. Titulescu presiding. One of his first statements to the conference in session was to emphasise the significance of the fact that the meeting was taking place immediately after that of the three states composing the Petite Entente.

Poland to have Safeguards

Hints that Poland will have demands to make if Herr Grieser's call for a revision of the Danzig statute is officially followed up, are contained in a semi-official commentary which has been issued by the Polish Foreign Office.

The commentary says that, if the Senate chooses to modify or alter any one of the essential clauses it considers inconvenient, Poland will also be led to demand various modifications in the chapters which do not satisfy the interests of Poland.

The commentary appeals to the German Government to make a diplomatic move to ease the situation, and hopes it will give a diplomatic explanation of the cruiser " Leipzig " incident.

Imminent Reduction of Mediterranean Fleet

The imminent reduction of the British fleet in the Mediterranean, which has been authoritatively announced in London, has caused great satisfaction and is regarded as a big step toward the final liquidation of the Anglo-Italian dispute. In the meantime, however, Italian opinion is concentrating more on the question of British Naval guarantees than on the presence of British warships.

It is felt that the sanctions will not be wholly removed until the guarantees are suspended and it is the continuance of these guarantees which are preventing the Italian participation in the Montreux conference.

Authoritative circles recall what Signor Mussolini has recently said " When the British recall their fleet, Italy will recall the extra troops sent to Libya."

Danzig Situation

The Danzig situation is quiescent since Herr Grieser's return though there is little doubt that Britain continues to take a serious view of the position.

It is revealed that General Goering took a hand in the crisis recently and saw the Polish Ambassador M. Lipski, who explained the Polish point of view and is now awaiting further word from Germany.

Further Details

Further details received in London regarding the meeting of Mr. Newton, the British Minister in Berlin, with Herr Dickhoff, of the Wilhelmstrasse, indicate that the latter gave an assurance that Germany would do nothing which could be interpreted as direct interference with the affairs of Danzig notwithstanding their expressed dissatisfaction with the present regime in Danzig.

Straits Conference

Following deliberations, the Dardanelles Commission decided to hold over the thorny question of rights of battleships to enter and leave the Straits in war time.

A new deadlock, however, developed on the British proposal to retain the Straits Commission of control Turkey objected to this on the ground that it was against her national prestige and all the Balkan States supported her. Russia was silent. France alone supported Britain. Turkey suggested some arrangement whereby a consular body could replace the Commission.

Italian Activities in Addis Ababa

The Viceroy of Addis Ababa has issued a proclamation raising in dignity the status of women as mothers and wives, declaring that women should not have to descend from horses and vehicles, when they would meet the motor-car of the Viceroy.

The Economical Commission of the Empire has started its works. The tribunals of the city's sectors are regularly functioning and the Bank of Italy is carrying out all banking operations.

Representatives of various confederations and of big Italian commercial concerns have arrived at Addis Ababa.

Home newspapers are already being sold and very soon the first Italian library will be inaugurated.

The working of hotels, restaurants and public resorts has been regulated. Sanitary measures have been taken in respect of animals and of slaughter of animals. Arrangements have been made for controlling the conditions of consumable articles.

Constructions of buildings are in full swing.

The express Marconigraph service between Addis Ababa and Rome has commenced.

Submissions of Shoan chiefs are proceeding.

The organisation of the Empire has so far touched the military problems, the administrative organisation, the development of interconnections of roads, the study of the resources of the soil and the sub-soil, the commercial possibilities, juridical and religious arrangements, the health of the populations, schools and buildings.

The activity of the Fascio of Addis Ababa up to now is summarised in the opening of Italian schools with 1,000 students and in the institution of the Ethiopian Youth of Littorio with 1,000 native boys and assistance with recreation and refreshment, the foundation of the Institute of culture, of a library, revival of press and the inauguration of an Addis Ababa newspaper.

A Commission has been appointed for studying the economical and financial reconstruction of Ethiopia, for ascertaining the necessities envisaged and for the speedy and disciplined exploitation and enrichment of the territory.

At present 80% of the wealth of Ethiopia has not been exploited and the remaining 20% has only been exploited in a preliminary form.

A Decree has been issued prohibiting the export of foreign money. The same Decree further states that owners of foreign bonds and securities are bound to declare them. This law applies only to Italian citizens and to the colonial subjects.

The ex-Ethiopian Minister in Rome, Mr. Aferwork, has published in the paper of Addis Ababa an article in Amharic language commenting upon the speech of Marshal Graziani on the occasion of the official ceremony of submissions of chiefs and dignitaries. and praised the civilising mission of Italy and the figure of Marshal Graziani.

News and Views.

[A monthly record of News and Views relating to Cultural and Academic Institutions, Events and Movements in India and outside.]

Chinese Gift to Sarnath University Association

Mr. Chu Tu-Chais, President of the Relief Committee of the National Government of China, and Mr. Yu-Fu, formerely Minister of Finance, China, have presented nearly 600 volumes which comprise the Buddhist Tripitaka in Chinese language to the International Buddhist University Association of Sarnath of the Mahabodhi Society.

The volumes are beautifully printed and contain numerous illustrations depicting the life and activities of Lord Buddha and bright spots of the history of Buddhism. The volumes belong to the Sung period of China.

This "valuable treasure," said a responsible member of the Mahabodhi Society, "will form the nucleus of a Chinese library at Sarnath where pilgrims from all over the Buddhist world annually gather to pay homage to the memory of Lord Buddha and will prove very useful to students of Buddhism when the proposed International University comes into being."

The gift has been received by the Society through Prof. Tan Yun-Shan who is a well-known Chinese scholar.

Rangoon University

The Mya Bu Inquiry Committee set up to examine the working of the Rangoon University Act is expected to meet daily in order to finish deliberations before the commencement of the August session of the Legislative Council.

It is understood that a sub-committee is being formed to deal with the replies to the questionnaire issued by the Committee.

Dr. Paranjpye, Vice-Chancellor of the Lucknow University, who is a co-opted member of the Committee, may come here towards the end of this month to put finishing touches to the discussion before the final report is signed.

The final report will be submitted to Government to enable the Education Ministry to find out if any substantial change is necessary in the present Act. If so, an official Bill will be introduced in the Legislative Council with the required modifications to amend the Act

It is, however, premature to prognosticate whether the report will be available for discussion in the August session of the Council.

Director of Political Information

Prof. Dr. M. S. Nataranjan, a well-known financial journalist of Calcutta, has been appointed Director of the Dewan Chand Political Information Bureau, New Delhi.

It may be recalled that the late Mr. Dewan Chand, the multimillionaire of Upper India, bequeathed to the nation about Rs. 70 lakhs to be spent in religious, social and other national activities.

Lately the Dewan Chand Trust of which Lala Shri Ram, the industrialist magnate of Delhi, is a prominent member, had decided that a part of this money should be utilised in establishing a Political Information Bureau at New Delhi to supply information to the members of the Legislative Assembly on various national problems. It is the desire of the Trust to establish later on a liaision between it and such other bodies as the Federation of Indian Chambers of Commerce and Industry.

The Bureau came into being in May this year, Sir Abdur Rahim, President of the Legislative Assembly, performing the opening ceremony. The post of the Director had till now remained vacant. Dr. Nataranjan becomes the first Director of the Bureau.

Benares Hindu University

The term of membership of the representatives of the registered graduates who were elected to the Court on Sept. 30, 1931, expires on Sept. 30, 1936. Such graduates of the University as get themselves registered by July 31, 1936, on payment of the prescribed fee will be eligible to stand for election and vote. The names of graduates who have not remitted the annual fee will be removed from the list if the arrears are not paid by July 31, 1936.

The attention of graduates is invited to the following extracts from the regulations of the University.

REGISTRATION OF GRADUATES

1. All graduates of the university shall, on payment of a registration fee of Rs. 5, be entitled to have their names entered in the register of University graduates.

3. Application for entry of name on the register of University graduates shall be ordinarily made within six months of the date on which the degree was conferred on the applicant at the Convocation. After the said period, applicants shall be required to pay a fee of Rs. 10.

4. Each registered graduate shall be required to pay an annual fee of Rs. 2, on or before Jan. 31 of each year. In case of non-payment before such date, his name shall be removed from such register, but he shall be eligible for re-entry on payment of the fee in arrears.

5. The fees payable for admission and the annual fee payable may be compounded on payment of Rs. 20 at any time.

6. Registered graduates shall be entitled to take part in the Convocation and shall be entitled to such other privileges and rights as may, from time to time, be conferred in conformity with the regulations.

Education in Benares.

Syed Mohammad Hussain, Chairman, Education Committee, District Board, Benares, in his annual report on the working of the Hindustani schools of the district for the year ending on March 31, 1936, states that an education week was organized and its function was presided over by the Minister for Education, U. P., who also visited some of the institutions in the district.

There were 18 middle schools with 2,858 scholars and 2,570 as average of attendance. Students numbering 943 appeared at the Vernacular Final Examination and 776 passed, 54 standing in the first division, 381 in the second division and 341 in the third division. Thus the percentage was 82.

Three new English classes, a new agriculture class, a new rural knowledge class and two handicrafts classes were started. Now agriculture and rural knowledge classes number 5 in the district.

The total expenditure on primary schools was Rs. 2,75,473 ; there were 296 schools with 26,718 scholars and the average attendance was 23,520.

The total number of girl students was 5,044 and that of Harijan scholars 2,095.

There were 104 aided schools with 3,690 scholars. Night schools were started at seven centres. There are ten Harijan schools with 321 scholars. These are managed by the Harijan Sewa Sangh. The total enrolment of compulsory primary education was 2,201 and the total average attendance was 1,522. Compulsory primary education was introduced in six parts of the district on July 1. 1934, and has been making steady progress.

The Chairman of the Education Committee acknowledges the cooperation he received from the members of the District Board and appreciates the services rendered by its officers.

Students' Association in Allahabad

An All-Students' Association is shortly to be formed in Allahabad. The objects of the Association, it is understood, will be the promotion of a healthy social outlook, educative propaganda and redress of grievances of the student community, and a programme to achieve these aims will be framed.

The move to form such an Association was initiated by the University students but it is expected that all students of Allahabad will join the Association, including students of the Anglo-Vernacular and Vernacular schools.

Silver Wedding Fund Scholarships

A press communique issued by the Defence Department, Government of India says :—

The administrators of the Silver Wedding Fund have decided to offer annually for a few years a limited number of scholarships in professional and industrial training. Applicants must be the children or dependents of Indian officers and soldiers (including non-combatants) who were enrolled under the Indian Army Act or the Army Act and who rendered military service under the Crown during the Great War or took part in subsequent warlike operations ; they must also have reached a standard of education sufficient to enable them to benefit by the course proposed. They should apply to the Director of Public Instruction or Director of Industries of their province or the Political officer concerned in the case of students belonging to Indian States, stating their qualifications and giving the name of the institution at which they wish to study.

The Courses

Examples of the professional courses in which scholarships will be given are veterinary and engineering, while industrial scholarships will be given in carpentry, leather work and similar handicrafts, and in textiles, dyeing, etc. Any course of study, however, will be considered which prepares a student for a definite career. Applicants for scholarships of this type will receive preference over those applying for assistance in a non-specialised B.A. or B.Sc. course, which in future will only be given in the most exceptional circumstances.

Lucknow University Convocation

At the next convocation of the Lucknow University to be held on December 12, the Hon. Sir Purushottamdas Thakurdas, will deliver the address. His Excellency Sir Harry Haig, Chancellor, will preside.

Andhra University

The tenth Convocation of the Andhra University for conferring degrees and diplomas will be held in the University Office, Waltair, on Monday the 24th August, 1936, at 3 P.M. His Excellency the Chancellor of the University will preside.

Universities in India

India requires not restriction of admissions to the Universities, but a reform of the courses in these universities, said Sir Sarvapalli Radhakrishnan speaking at the League Intellectual Co-operation Committee's discussion on unemployment of intellectuals. He said that the State has the positive duty of fostering freedom and happiness. Without education the people felt life was without a purpose and meaning.

Miscellany

THE THEORY OF PRICES

Price-economics is the only economics worth-while. But prominent attention is to be invited to the fact that while every man is an economic animal not every economic activity in the world can be translated in terms of comparison, appraisal, evaluation, exchange or price-relations.

Even in 1936 Indian economy is, like the Chinese and the Russian economies, to a considerable extent "natural economy" and "barter-economy." "Market-economy" is confined to a rather small percentage of the Indian population. "Price-economy," strictly so called, is therefore limited to the same extent in India.

The bearings of this type of economic morphology on the prosperity or otherwise of the teeming millions deserve therefore a careful analysis. "Price-fluctuations" or rather booms and depressions, in so far as they are phenomena of price dynamics, cannot always and in every region affect a large part of the Indian, Chinese and Russian peasants. Herein is to be sought a main explanation of the "relative" absence of unemployment or economic distress in these subcontinents as contrasted with the virulence of the crisis in England, Germany and America.

But even in the regions and professional groups subject to natural and barter economies the invasion of money, *i.e.*, market and price economy is to a certain extent palpable. The demand for and supply of tools, implements, machine-made goods, imported commodities, etc., cannot be all consummated through barter. Secondly in regard to credit or loan transactions also the agriculturists have often to submit to the currency-economy. And finally, money almost invariably plays a part in the revenue liabilities of the agricultural population.

The intensity and incidence of agricultural indebtedness, on the one hand, as well as of privations caused by the fall of prices during depression on the other require to be assessed under new conditions in the zones of non-price economies. The exact proportions between price and non-price economies such as rule a region's economic structure have to be quantitatively established by statistical investigations. The Provincial Boards of Economic Enquiry ought to make it a point, among other things, to ascertain, for instance, what percentage of agricultural produce, fishery and animal products, etc., in the rural areas are actually subject to market and price conditions. It is on the strength of such quantitative measurements that it may be possible to appraise the extent to which price-fluctuations are socially ineffective.

In so far as in certain economic regions or occupational groups the relative absence of price-economy is a social fact, the problem of estimating the national income per capita assumes an unusually complicated character. In countries like India where salaries and wages, high, medium or low, do not cover large classes, the British and German methods of estimating national income are hardly applicable in any appreciable degree. The "objective" or output census method as used in the U. S. A., Hungary and other countries is likely to be more useful. But in so far as the produce is really outside the market influences its valuation is bound to remain arbitrary and associated with vagueness and uncertainty.

In any case, the national income estimated for regions, used in large proportions to natural and barter economies, cannot be rendered "comparable" in a scientific manner to that for market-economy regions.

No matter what turns out to be the amount of national income for the non-money regions of India, China, Russia, etc., it cannot be taken as an index to prosperity, efficiency or otherwise as understood in money-economy regions.

The theory of prices places the problem of prosperity or adversity in rather inconvenient perspectives so far as the economic morphology of countries like India, China and Russia is concerned. Economists and statesmen are forced to abandon their conceptions of efficiency and prosperity, etc., as universal categories and reinterpret economic conjunctures according to the economic morphology of the region or the group, *i.e.*, in a local and professional, or in other words, in a "relative" manner. We are enabled to be on our guard against accepting stereotyped views about economic progress or decline.

Benoy Kumar Sarkar

THE ISSUE BETWEEN "SOCIETY" AND "RACE" IN POPULATION

The issue with Malthus is not the sole preoccupation of the sociologists in population, and demographic planning is not all quantitative.[1] Independent of the considerations bearing on the case for or against Malthus and on the numerical strength or density of population there are the problems relating to the qualitative growth and improvement. The contributions to the culture or civilization of mankind, the increase in economic and military efficiency, the creation of spiritual values and so forth are not the functions of mere numbers. A numerically reduced population may in point of human values of all sorts happen to contribute as much as or even more to the wealth and welfare of the world than before. And on the other hand, there is nothing to demonstrate *prima facie* that the quality of population proceeds inversely as the quantity. Historically, indeed, it is a positive fact that quality and quantity have *not* militated against each other. On the contrary, civilization has advanced along with the numerical growth in population.

In India as elsewhere the science of population will have to devote attention to these qualitative considerations no less than to the quantitative. In this field, be it observed, the questions are not more closed than in the other. There is the fundamental issue of the exponents of "environment" as the determinant in personality and human values with the champions of "heredity" as the formative force. We touch here the tug of war between "society" and "race." There are the projects of economic development, reconstructions in the law of property, constitutional and political transformations, public health or social hygiene programmes, penal reform movements, educational policies and so on. These are the agencies on which the environmentalist focusses his attention in regard to the qualitative betterment of the population. As against these "social" forces or agencies there are the considerations of blood, cranium, cephalic index, pigmentation, hair-form, etc., *i.e.*, the physical, "somatic" or "race" characteristics, as well as "crossings," hybridizations, matings, marriages, and so forth, on which the hereditarians depend. To them the qualitative improvement of population is embodied in the slogan of race-betterment by "eugenic" methods.

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[1] For the improvements in the technique of population-rates see *Fertility and Reproduction* (Washington, D. C., 1931), R. R. Kuczyuski : *Methods of Measuring the Balance of Births and Deaths* (International Congress of Population, Rome, 1931).

Modern India's contributions to these issues between "society" and "race" or "environment" and "heredity" or "sociology" and "biology" are yet in the nonage. Indian students of population will have to bestow researches on these aspects of demographic planning, which, be it observed, has had a continuous history from the days of our Vedic *Aitareya Brahmana* and the *Manu-Samhita* down to Galton's *Hereditary Genius* (1869), Lapouge, Ammon, Mussolini and Hitler.

In regard to the qualitative (eugenic and racial) considerations of the population question the conflict may be followed in Galton: *Inquiries into Human Faculty and Its Development* (London, 1883) and *Natural Inheritance* (London, 1889); V. de Lapouge: *Les Séléctions Sociales* (Paris, 1896) and *Race et Milieu Social* (Paris, 1809); O. Ammon: *Die Gesellschaftsordnung und ihre natuerliche Grundlagen* (Jena, 1900); and K. Pearson: *The Scope and Importance to the State of Science of National Eugenics* (London, 1909) and *The Function of Science in the Modern State* (Cambridge, 1919), on the one side, and in A. Niceforo: *Les Classes Pauvres* (Paris, 1905), and *Antropologia delle Classi Poveri* (Milan, 1908); F. Hankins: *The Racial Basis of Civilization* (New York, 1924) and "Biology and Society" (*The Scientific Monthly*, New York, October, 1934); P. Sorokin: *Social Mobility* (New York, 1927), especially the chapters on heredity and racial composition, G. Schwesinger: *Heredity and Environment* (New York, 1933) and S. J. Holmes: *The Eugenic Predicament* (New York, 1933) on the other.[1]

Benoy Kumar Sarkar

JAPANESE INVENTIONS AND EXPORTS.

The Japanese to-day, particularly since the end of the Great War, are a nation of inventors. The records of the Patent Office at Tokyo show that the construction of machines, tools and implements, has grown into a substantial item of Japanese scientific and engineering activities. In the textile industry, for instance, some of the Japanese inventions have succeeded in eliminating a process each in the mixing section, blowing section and other sections. The Japanese engineers have to their credit also several automatic looms, of which even thirty can be attended by one person. Rationalization has therefore become as Japanese a phenomenon as it was German or American a few years ago.

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[1] See also H. E. Barnes, *The History of Western Civilization* (New York), Vol. II, (1935), sections on eugenics. The controversies on larger anthropological issues may be seen in R. Dixon, *The Racial History of Man* (New York, 1933), J. Deniker, *Les Races et les Peuples de la Terre* (Paris, 1926); E. Fischer, *Human Heredity* (Transl. from German, London, 1931), "Eugenik" and "Socialanthropologie" (*Handwoerterbuch der Naturwissenschaften*, Jena), E. von Eickstedt, *Rassen-kunde und Rassengeschichte der Menschheit* (Stuttgart, 1934); B. S. Guha, *The Racial Affinities of the Peoples of India* in the Census Reports of India, 1931, Vol. I, Part III (Delhi, 1935), and Die rassenmaessige Zusammensetzung der Indo-Arier und die Rassenmischung in Indien" German transl. from the lecture in English) in *Mitteilungen der Deutschen Akademie* (Munich, 1935) and B. N. Datta, "Races of India" (*Journal of the Department of Letters*, Calcutta University, 1935). On Mussolini, see G. Zingali's paper, *I Provvedimenti Mussoliniani per lo Sviluppo quantitativo e qualitativo della Popolazione*. (International Congress of Population, Rome, 1931), and on Hitler, W. Frick's Presidential Address at the International Congress of Population, Berlin, 1935 (*Der Oeffentliche Geundheitsdienst*, Leipzig, 5th December, 1935).

A large line of Japanese manufactures is sold in the bazars of Eur-America. The U. S. and Great Britain buy several million dollars' worth of potteries, modern paper, lacquered ware, celluloid products, etc., made in Japanese chemical works. The toys, glass mattings, braids, hats and fish shell buttons such as belong to the daily requirements of men, women and children are exported from Japan to the Western countries. It is not only the markets of India, Africa, the "colonies" and the "mandated" areas but the home-markets of the Great Powers themselves that Japanese goods have invaded very successfully.

Benoy Kumar Sarkar

COMPETITIVE PRICES

It is because the Japanese goods are being delivered in the towns and villages of the two Hemispheres at "competitive prices" that the methods of Japan are commanding the respect of the Bengali people as of other Indians as well as demanding their scientific investigation.

The cartels and trusts of Japan govern the output, marketing and prices of virtually every industry, business, art and craft, large, medium, small and cottage. In this regard the Japanese have attained to the German level of thoroughness and perfection. This kind of business organization has contributed enormously to the economies in production, advertising, forwarding and distribution.

In order to cater to the markets of foreign countries and control the supply and prices of the goods destined for the markets abroad "export associations" have been brought into being as special organizations by the Act of 1925. To-day they are some fifty in number.

Labour-saving appliances such as are implied by the technocratic inventions and rationalizations have served to reduce the expenses of production, so far as wages are concerned. In certain industries, for instance the textile, fifty per cent. of expenses is accounted for by labour. Economies in this item are alone large enough to strengthen the competitive capacity of Japanese industry in the international sphere.

Business organization as implied in trustification and the establishment of combined activities or associations of all sorts for home or foreign purposes, involves a high capital expenditure. Scientific research, industrial investigations, engineering experiments, technical inventions also require a good deal of financial investment. The Japanese to-day are rich enough to invest large sums both in organization and in research.

The bank deposits of the sixty million Japanese people in all the banking institutions come up to nearly two hundred yens per head on the average. This condition is inconceivable in India and in many of the second-rate countries of Eur-America. Institutions like the Mitsui Bank (capital sixty million yens) alone command more than six times the deposit of the Central Bank of India. The "big banks" of Japan are generally as powerful as those of France and Italy.

In regard to the financial strength of Japan it is also to be observed that the Nippon Life Insurance Company of Tokyo alone possesses a larger portfolio of life policies (687,000) than all the insurance companies of India (Indian and foreign) put together. The banking and insurance resources of Japan are ultimately at the service of Japanese agriculture, manufacture and commerce.

BENOY KUMAR SARKAR

THE EQUATIONS OF COMPARATIVE INDUSTRIALISM

It is clear, therefore, that goods can be "produced " in Japan under the "efficiency " conditions, *i.e.* cheapness engendered by mass production and co-operative marketing.—such as are prevalent in the most up-to-date of the " industrial adults " like England, Germany and the U. S. A. The establishment of equation between Japan and the "industrial adults" is a patent factor against the competitive capacity of the latter. These industrial "great powers" of yesterday are bound to suffer in free competition with Japan,—the new industrial great power of to-day,—everywhere on earth because the rates of wages to which the Eur-American working men are used are very often three, five, seven and ten times as high as the Japanese, for the same quantity and quality of output.

The Japanese wages are but slightly higher than the Indian. In other words, as long as the Indian working men cannot have at their disposal the vast business organization and technocratic equipment it is normally almost impossible for the Indian industry to compete on free terms with the Japanese. The fact that the Japanese working men get more or less the same wages as the Indian cannot establish any significant equation of comparative industrialism between Japan and India.

The almost Indian standard of wages as prevalent in Japan is to a certain extent but a correlate of the almost Indian standard of living as obtaining in that country. For centuries the men and women of Japan in the villages and agricultural areas have been used by tradition to three meals of rice, raw fish, vegetables, including sea-weed. The traditional Japanese dietary is like the traditional Indian dietary adapted to the sun's rays and other climatic conditions of the two areas. These dietaries of Asia are moreover furnished with vitamins and supply calories in such amounts as are required to keep the diverse economic groups " fit " for their work. Improvements in food are possible in Japan and India as in Eur-America. But it would be economically or sociologically wrong to consider the Japanese and the Indian diets as inferior to the Western simply because some of the articles common among the latter are unknown or infrequent in Asia. One cannot, therefore, describe the placing of goods by Japanese merchants in Eur-America or elsewhere as an instance of "social dumping." Goods placed in the bazars of England, Germany, the U. S. and other countries by Japan are produced under as human and humane conditions,—judged by the standard of the entire Japanese race, as those produced in Eur-American countries according to their own conceptions.

So far as Japan and the industrial great powers of Eur-America are concerned, the most powerful single consideration is the Oriental standard of living *versus* the Occidental. As long as the century-old, nay, millennium-old ways of life continue to prevail in Japan, China, India, Persia and other countries of Asia, the Asian working men and capitalists are destined to be invincible in the world-economy, provided, like the Japanese, they can be furnished with large doses of finance and machinery per head.

This is the greatest lesson of Japanese expansion as assimilated by Bengali economists, businessmen and publicists, nay, by entire Indian statesmanship.

In regard to the dietary, generally speaking, it is possible to establish a socio-economic equation between Japan and India. But on the other hand, the Japanese workingmen have been enjoying for some long time a very large number of gifts in kind and cash because of social welfare and other activities of the employers, such as are rare or few and far between in India. These gifts from the employers should be called the "extra-wage earnings" of the working men.

They may be taken to be twenty-five or thirty per cent. of the actual wage and sometimes are as high as hundred per cent. The efficiency of the working men as industrial and social agents has therefore been improving considerably. This item places India at a great disadvantage in competition with Japan and raises Japan quite high *vis-àvis* the industrial great powers of Eur-America.[1]

Benoy Kumar Sarkar

RUSSIAN ECONOMIC STATISTICS

Recent Economic developments in Russia may be seen in the following statistics published by the *Lloyds Bank, Ltd., Monthly Review* (London) for April 1936:

		1913	1927	1933	1935
Population [1]	Millions	139·7	147·0	165·7	—
Urban	...	18·5%	17·9%	24·3%	—
Rural	...	81·5%	82·1%	75·7%	—
Industrial Output					
Coal ...	1,000 tons	29,117	32,270	76,080	110,000
Oil and gas	,, ,,	9,234	10,446	22,394	26,772
Petrol	,, ,,	156	589	2,655	—
Kerosene	,, ,,	1,521	1,590	3,867	—
Electric power output	mill. kilowatts	1,945	4,205	16,366	—
Pig iron	1,000 tons	4,216	3,033	7,110	12,000
Steel	,, ,,	4,231	3,724	6,842	11,500
Rolled metal	,, ,,	3,506	2,880	4,882	9.000
Locomotive	units	—	—	941	—
Freight waggon	...	14,832	7,405	21,400	—
Motor vehicle	...	100	472	49,724	100,000
Tractors	...	—	937	78,138	110.000

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[1] For Japanese statistics, industrial and social, see B. K. Sarkar, *Applied Economics*, Vol. I (Calcutta, 1932), "Business Organization as an Aid to the Economic Expansion of Japan" (*Calcutta Review*, January 1934) and *Social Insurance Legislation Statistics* (Calcutta, 1936).

		1913	1927	1933	1935
Agriculture					
Grain crop	mill. tons	80·1	72·3	89·8	90·1
Tractor fleet capacity	1000 h.p.	—	254	3,206	5,000
Horses	million	35·8	29·2	16·6	15·9
Cattle	„	60·6	65·5	38·4	49·3
Sheep and goats	„	121·2	132·6	50·2	61·1
Pigs	„	20·9	21·6	12·1	22·6
Transport					
Railways	1,000 kilometer	58·2	74·4	82·6	—
Water-ways	„ „	4 92	489	502	—
Air-lines	„ „	—	5·9	34·8	—
Freight carried by rail and water	mill. tons	180·7	174·8	340·5	—
Motor vehicles	thousand	8·9	15·2	117·8	—
Labour					
Number of wage-earners	millions	—	11·6	21·9	24·0
Total pay-roll	million roubles	—	6,800	35,000	—
Education					
Children in elementary and secondary schools,	thousand	7,800	10,727	21,814	26,000
Students in universities andhigh technical schools,	thousand	125	161	469	—
Daily circulation of news-papers	millions	2·7	7·6	36·0	37·0
Finance					
Budget Revenue,	mill. roubles	—	5,390	35,011	65,900
National Income[2]	„ „	21·0.	21·7	48·0	64 5
Gold Production	ounces	1,284,600	—	2,798,200	5,872,700
Foreign Trade[3]					
Exports.	mill. gold roubles	1,520	770·5	494·8	367·4
Imports	„ „ „	1,374	713·7	348·2	241·4
Balance	„ „ „	+146	+57·8	+146·6	+126·0
Internal Trade					
Total turnover	mill, gold roubles	—	13,717	42,920	60,000

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[1] In 1920-21, the total population was 134 millions, of which 15·7 per cent were urban, and 84·3 per cent rural.

[2] Reduced to 1925-27 prices.

[3] In 1920, exports were 1·4 and imports 29·3 million gold roubles. There was an adverse trade balance of 27 9 million gold roubles.

BENOY KUMAR SARKAR.

SURVIVALS OF TRADITIONAL INDOLOGY

The instances of the recognition of the positive background of Hindu culture by indologists such as have been offered in previous issues (*C.R.*, March, April, May, 1936), should not lead one to surmise that *orientalisme* or indology has been finally emancipated from the sway of monistic, one-sided and unscientific approaches or conclusions. Traditional Orientalism has not yet been subverted but is still quite in evidence. Works like Betty Heimann's *Studien zur Eigenart indischen Denkens* (Tuebingen, 1930) and Albert Schweitzer's *Die Weltanschauung der indischen Denker* (Munich, 1935) are contemporary specimens of conventional indology such as was popular in the nineteenth century. These survivals are not few and far between.

Another work which, like these two, is the farthest removed from the positive data of Hindu culture is *Die indoarische Gesellschaftsordnung* (Tuebingen, 1935) of Alfred Geiger. At the very outest Geiger postulates a number of *Grundzuege* or fundamental principles in regard to the *indisches Volkstum* (Indian people) and its *Gesellschaftsordnung* (societal order). And just those *Quellen*, sources or authorities are *vornehmlich* (preferentially) selected by him which belong to or illustrate the " peaks of Indian history as signalized by those principles. "The author's study thus becomes not an objective or historical analysis of what the *indisches Volkstum* (Indian people) factually was and has grown to be but a statement of what he considers to be the basic features of Indian civilization and a rejection of all those facts, data or principles which do not suit his own postulates. He wants to pass off his own ideas about India as India itself and looks for only those evidences from Indian literature which serve to prove his point. And this he does,—not unconsciously like many other indologists and sociologists but quite deliberately and in a planful manner with all the honesty of a scientific researcher.

In his postulates the spirit of India is not to be found in the *Samkhya Karika* and the *Yoga-sutra* which throw light on Indian dualism, the *Tripitaka* which illustrates older Buddhism, the Jaina texts, the *Mahayana sutras* of later Buddhism, the works of Ramanuja, Madhva, and Vallabha, *i.e.*, the opponents of Sankara's Vedantism, as well as in the Tantra literature of Shaivaism. All these sources are of importance to him only in so far as they furnish an index to the deviations from what he considers to be the *Geist* or spirit of India (p. 6).

Still more worthless for his purposes (*noch weiter zurueck an Bedeutung* have been appraised the numerous texts which lie between the tendencies and, although very objective, exhibit but mixtures, as he says. Among such works "still more worthless for his purposes" are to be found the Brahmanical stories and fable-collections (*Puranas*, *Hitopadesa*, *Panchatantra*) and their Buddhist counterparts (the *Jatakas*) and the political science of Kautalya (p. 7).

It is interesting to observe that Hillebrandt's *Altindische Politik* (Jena, 1923) describes Indian social, civic, and political life just on the strength of those authorities which have been rejected by Geiger as " *noch weiter zurueck an Bedeutung fuer unsere Zwecke.*" Naturally, therefore, Geiger has not been able to rise up to the "new indology " which was accepted and promoted among others by Hillebrandt. Not less interesting is the fact that Hillebrandt's work was published in the *Herdflamme* Series edited by the Austrian sociologist, Othmar Spann, the same scholar, whose general views have played an important role in the thesis of Geiger. Needless to observe that the methodology of Geiger, as manifest in his selections and rejections,—is the very butt of scientific and philosophical criticism as furnished by the *Positive Background of Hindu Sociology* (1914) and the *Futurism of Young Asia* (1922).

BENOY KUMAR SARKAR.

Reviews and Notices of Books

Capitalism and the Consumer, by Fred Henderson. George Allen & Unwin, Ltd.

The opening sentence of the last paragraph which reads as follows gives the reader a clear idea of the aim of the author in writing his book:—" Social ownership of the natural resources, and planned co-operative social activity in producing supplies from them ; producing for direct use up to the full measure of producing capacity and of the needs of the community; only upon such a co-operative commonwealth foundation can the economy of human living get back to reason and reality."

This is an eloquent exposition of the evil effects of modern capitalistic production. The thesis of the author in what may be regarded as the first half of the book is to supply incontrovertible reasons to prove that modern capitalism which is capable of production. is incapable of fair and just distribution of all forms of wealth, specially consumers' commodities. Mr. Henderson's treatment of the problem of cost of production is both striking and original. The whole question of the inequalities of modern society is dealt with with the utmost fairness and the deadliest logic. The section on the change brought about by power production and how it has outmoded the modern economic structure is very striking. This should be very useful as an introduction for serious students of economic problems as they are affected by what amounts to the monopoly of the means of production in modern times.

H. C. MOOKERJEE

Physical Principles and Applications of Magnetochemistry, by S. S. Bhatnagar and K. N. Mathur, Macmillan and Co., Ltd., London, 1935; 21*s*. net.

This book has already been reviewed in several places and the consensus of opinion is that it has met the requirements of a growing number of chemists who are interested in recent progress of our knowledge regarding magnetic properties of substances. It is admirably suited to the needs of students of chemistry who will find it very useful.

The subject-matter is discussed after a short historical review under the following heads:

Definitions and Magnetic Measurements, Experimental Methods for Measuring Susceptibility, Pan-Magnetism of Matter, An Introduction to Spectroscopy and Atomic Structure. Diamagnetism, Paramagnetism, Ferromagnetism, Magnetism and Valency. Magneto-optical Properties in Chemical Investigations, Some Important Magnetic Effects. Magnecrystallic Action, The Influence of Magnetic Fields on Chemical Reactions. Miscellaneous Uses of Magnetic Properties in Physico-chemical Investigations.

Every chapter contains a list of references which will be most helpful both to the student and to those who want to work on the subject. The magnetic susceptibilities of different substances have been collected in one place. Full experimental details are given regarding methods of measurement and the mathematical theories are briefly outlined so that the average chemist can get himself acquainted with the main currents with ease. There are ample quotations from original sources. Indian workers have received full recognition and it is interesting to note that a considerable contribution has been made by Indian workers.

J. N. M.

Baron D'Holbach, a Prelude to the French Revolution, by W. H. Wickwar. George Allen & Unwin, Ltd., London. Price 7*s*. 6*d*.

Those who are interested in the Pre-Revolution Philosophers and literary men of France will be glad to improve their acquaintance with Baron D'Holbach who can claim distinction as a valued contributor on scientific subjects in Diderot's "Encyclopedié," "as the First exponent of dogmatic atheism and materialism," and as an early and vigorous advocate of what is known as "utilitarianism." Mr. Wickwar's book is divided into two parts. In the first, he makes an attempt to reconstruct the life of this remarkable man who though a friend and patron of distinguished and famous men like Diderot, successfully kept himself in the background, so much so that posterity would have forgotten him altogether had not Lord Morley rescued him from this oblivion. In the same part Mr. Wickwar also traces his influence on contemporary life, literature and thoughts in France. In the second part Mr. Wickwar tries "to analyse critically the ideas of D'Holbach, in the light of their historical setting, in order the better to bring out the significance of his contribution to the stream of events and ideas that issued in the French Revolution." Mr. Wickwar has to a great extent succeeded in this attempt.

Altogether this book is well worth a perusal. The "story of the black-balling of Rousseau" which appears in the first chapter of Part I is really interesting. After one has finished the book, he will only regret that Mr. Wickwar did not think it necessary to furnish him with further information regarding the private and family life of this fascinating "citizen of the world" who was born in Germany, lived in Belgium, went to college in Holland and passed his working life in France," and who loved to draw a veil around his charities saying "I am neither benefactor nor philosopher, but just a human being and my charities are the pleasantest expense, I have, on my journeys." Otherwise the treatment of the subject-matter leaves little room for improvement.

It is needless to say anything regarding the get-up and printing of a book which is being published by George Allen & Unwin, Ltd.

S. B.

'Consciousness in Neo-Realism,' by Binayendra Nath Ray, M.A., PH.D. (Dacca), Lecturer in Philosophy, Dacca University. Oxford University Press. Price Rs. 6.

Dr. Binayendra Nath Ray is to be congratulated on his remarkably clear and concise presentation of New and Modern Realism both as Theories of Reality and as Theories of Consciousness. The title, "Consciousness in Neo-Realism," seems however to be unhappy as it does less than justice to the wide range of topics covered by an otherwise short, though scholarly, work. As a matter of fact, Dr. Ray discusses not merely consciousness but also realistic ontology and epistemology and takes us over both American

Neo-Realism (represented by Holt, Perry, Marvin, etc.) and Modern British Realism (represented by Broad, Russell and Alexander). Noteworthy in this treatment of a somewhat complicated and difficult subject are to be mentioned his remarkable lucidity of presentation and his cautious and guarded expressions of opinion both when bringing out the divergent viewpoints of the different thinkers and when commenting on the weak points in their respective theories. The work is both comparative and critical, and though the reader may not always see eye to eye with the author in many of the issues raised and discussed, he will hardly fail to be impressed by the author's thoroughness and his clear grasp of the principal problems. Dr. Ray does not discuss Meinong, Husserl and Hartmann, but it is not possible to do everything in a single volume and the deficiency may very well be made good in a later work. If the work falls short of expectations in any other respect, it is in regard to its treatment of the Sensum theory and of the distinction between veridical and illusory experiences. If realism has failed in anything, it is in respect of a satisfactory theory of error. The author's casual suggestions about objective reference and psychic fact hardly meet the requirements of the case as the question still remains how the object, in the realistic view, is to be distinguished from objective reference on the one side and from reality on the other. Despite these minor shortcomings, however, the work makes excellent reading both as a fairly extensive survey of contemporary realistic thought and a critical estimate of its main positions and will, we hope, be found useful both by the Post-Graduate Indian student in Philosophy and the Philosophy teacher.

S. K. M.

Studies in Western Influence on Nineteenth Century Bengali Poetry, 1857-1887. :, By Mr. Harendra Mohan Dasgupta, M.A., Professor, D. A. V. College, Jullunder. Published by Messrs. Chakravarty, Chatterjee & Co. 1936.

After years of study Prof. Dasgupta has brought out a volume of essays on the western influence in Bengali Poetry for the first thirty years since the Sepoy troubles of 1857. He has confined himself in particular to the four poets—Madhusudan, Hemchandra, Nabinchandra and Biharilal. One would like to call them "major" poets, like the author, but they are "fallen gods" now, in the eyes of a new criticism that has sprung up of late years. This is but the common fate of mortality,—the "great" poets of an age, great in their influence over succeeding generations, are in course of a few decades "great" only for their historical importance—their intrinsic merit suffers from the difference in perspective.

Mr. Dasgupta's plan has been to take each of these poets as units and to present them as problems of cultural fusion, the life of each serving as a background for the study. The question of literary form evidently holds a secondary interest for him, though he has had to devote some attention to a comparative study of the diction used by the poets. The intensive discussion of the period for the purpose of interpretation is fraught with important results for our appreciation and understanding of the currents of Bengali literature.

There are some evident errors. The attempt made on p. v. (Introductory) to divide the years 1800-1900 into broad periods breaks down, as Hindu College began before 1820, Rammohun had created a "ferment" long before 1830, and Neo-Hinduism dates earlier than 1859. Nor may it be said that the text-books prepared by the College of Fort William were modelled on European attempts already made by Dr. Carey and Serampore Missionaries (p. vi, *ibid*). The College of Fort William, if anything, gave an impetus to Serampore activities. The author would have been well advised also to look up a more 'up-to-date' record of newspapers, preferably that prepared by Mr. Banerji, than the one made by Ramgati Nyayaratna, and it is true that *Purātan Prasanga* was written by Bipinbihari Gupta, not by Krishnakamal Bhattacharyya, as is erroneously given on p. xi, p. 110 (n) and again in the bibliography. The confusion is probably due to the fact that Krishnakamal's narrative forms the bulk of the book and was recorded by Professor Gupta.

Mr. Dasgupta denies Madhusudan the thrill of the strange and the unknown—which is, as he justly observes, the central element of Romantic Art ; but the conception of the characters, Ravan, Indrajit, and Bibhisan and their inter-relation is by itself productive of sufficient "thrill" to one nurtured in tradition. The comparison between *Manfred* and *Chintā-tarangini* is also inapt, and the author holds the same view, and there can be an association only between *Chintā-tarangini* on the one hand and *Manfred* without the Byronic stamp on the other.

In spite of such occasional slips, and though holding that accuracy is the soul of scholarship, we must say that the real value of the book lies in the interpretation of these major Bengali poets of the nineteenth century who have not yet received their meed of praise from eminent scholars. The author's attempt will be held to give general satisfaction and prove attractive even to the lay readers of Bengali literature. He has successfully analysed the characteristics of these poets and stated the contribution made by each to the cause of Bengali Poetry, and the volume will be a distinct help to those who study and seek to understand the trend of nineteenth century Bengali literature.

PRIYARANJAN SEN.

𝔒𝔲𝔯𝔰𝔢𝔩𝔳𝔢𝔰

[I. The Late Dr. Panchanan Mitra.—II. University's Greetings on the Centenary of the London University.—III. Siamese Representative to visit the University College of Science.—IV. Calcutta Engineering College.—V. New Fellows.—VI. Examination for Diploma in Spoken English.—VII. Board of Women's Education.—VIII. Result of the B. Com. Examination, 1936.—IX. Bengalee Students and Public Service Examinations.—X. Griffith Memorial Prize in Letters for 1935.—XI. Kalyan Kumar Mukherjee Research Scholarship.]

I. THE LATE DR. PANCHANAN MITRA.

The news of the sad and untimely death, at the early age of 45, of Dr. Panchanan Mitra, M.A , PH.D., Head of the Department of Anthropology, has given a rude shock to students and teachers alike and to his many friends and admirers, who held him in high esteem not only for his vast erudition but also for his high-souled disposition and scholar-like simplicity of character. Those who have come in close contact with him cannot forget that there was in him an abiding feeling of ' other-worldliness ' which animated his whole being and their pain is all the more severe to-day in being separated from one whom on that account, too, they loved and adored from the core of their heart.

A grandson of Raja Rajendra Lala Mitra, he had an insatiable thirst for knowledge and an enthusiasm for research worthy only of his great ancestor. His *forte* was Ethnology and Anthropology. At a time when the subject had not received any recognition in the Universities of India, he was one of the very few Indians to appreciate its importance and work on in that field of knowledge with patience and courage to find his researches widely recognised by scholars all over the world. The devotion with which he served the Anthropology Department from its very inception, first as a lecturer and afterwards as its head, was mainly responsible for its remarkable development in recent years. Indian scholarship is poorer to-day by his death, and the void which he has left will, indeed, be difficult to fill. We offer our sincerest condolence to the bereaved family.

Dr. Mitra's connection with this University has been long and eventful. Having graduated from the Ripon College, Calcutta, First in the First Class in English in 1912 and taken his M.A. degree with great credit in the same subject in 1914, he was appointed Professor of English in the Bangabasi College in 1915. He was awarded a Premchand Roychand Studentship in 1918 on a thesis bearing on

Primitive Arts and Crafts and was subsequently appointed Post-Graduate Lecturer in this University in the Department of Ancient Indian History and Culture. When the Anthropology Department was established in 1920, his services were transferred to that Department, of which he subsequently became the Head. In 1923 he published a book entitled " Prehistoric India," embodying his valuable researches in Anthropology, a subject which he had lately taken to with great zest and enthusiasm. For some time he worked as Honorary Assistant Curator of the Archaeology Section of the Indian Museum. In 1929 at the invitation of Professor Gregory, Director of the Bernice P. Bishop Museum of Honolulu, he visited different islands in Polynesia and studied *in situ* Indian elements in Polynesian Culture. The results of his studies will appear in his forthcoming monograph "Indian Elements in Polynesian Culture," to be published as a memoir of the Bishop Museum of Honolulu. He was admitted to the Ph.D. degree of the Yale University, U.S.A., on a thesis entitled " A History of American Anthropology," which was published in book-form by this University in 1933. Dr. Mitra was President of the Anthropological Society of this University, a Member of the American Anthropological Association and a Fellow of the Royal Anthropological Institute of Great Britain and Ireland. He had distinguished himself by regularly contributing to scientific journals, and the articles on Indian Anthropology which he wrote for the Italian Encyclopaedia have marked him out as an authority in that subject. Dr. Mitra had the honour of presiding over the Anthropology Section of the Indian Science Congress held at Patna in 1933 and the Anthropo-genetics Section of the Indian Population Congress recently held at Lucknow.

Glowing tributes to his memory were paid at a crowded meeting of teachers and students of this University held at the Asutosh Hall on the 30th July last, under the presidency of our Vice-Chancellor, Mr. Syamaprasad Mookerjee. In course of a feeling speech the Vice-Chancellor said that Dr. Panchanan Mitra was undoubtedly a great scholar, that they seldom came across a man who was more devoted to duty and that the University had sustained a severe loss by his death.

The following resolution was passed in the meeting:—

> "This meeting of University teachers and students places on record its sense of profound sorrow and loss to this University at

the sudden and untimely demise of Dr. Panchanan Mitra, Head of the Department of Anthropology. This meeting further places on record its keen appreciation of his varied attainments as a scholar, his unflinching devotion to the cause of science and learning and his sterling character and charm of personality both as a teacher and a colleague."

* * *

II. UNIVERSITY'S GREETINGS ON THE CENTENARY OF THE LONDON UNIVERSITY.

A message of greetings from this University, composed in Bengali, was sent to the University of London over the signature of our Vice-Chancellor, on the centenary of its foundation in June last. The following is an English translation of the Address:

"*May there be Prosperity, may there be Welfare !*

Address from the University of Calcutta on the occasion of the Centenary of the University of London :—

To the Chancellor, Vice-Chancellor and Fellows of the University of London :

The University of London is a world-famous seat of learning, reflecting the genius of the British nation. You are to-day celebrating the Centenary of this great institution. On this happy occasoin we offer you, on behalf of the University of Calcutta and the educated community of Bengal, our sincere good wishes and felicitations.

Under the inspiration of liberal ideals of culture and education, consonant with the spirit and the needs of the modern age, your University was founded in the city of London a hundred years ago; these ideals must always command the respect of the academic world. It is about eighty years since the influence of the same ideals in our country led to the foundation of the University of Calcutta, the first University to be established in India under British rule.

In the distant past, Indian Universities like those at Takshasila, Nalanda, Bikramasila and other places, made memorable contributions to knowledge and evolved new methods of teaching which attracted the admiration of the whole of Asia. As centres of learning, they were looked up to as patterns of perfection all over this great continent.

But to-day they are things of the past. Fortunately, through the efforts of the late Sir Asutosh Mookerjee, the illustrious Vice-Chancellor of the University of Calcutta, this institution has, for the last twenty-five years, been growing into an important centre of study and research in the arts and sciences of the East as well as of the West.

Education and research in our University had so long as their medium the English language which is the main vehicle of world-culture in the present times. It has, however, recently inaugurated a new era in Bengal and Assam by partially recognising the four following languages as medium of teaching and examination, *viz.*, Bengali, the mother-tongue of the people of Bengal; Hindi and Urdu, the two forms of the popular speech of Hindusthan; and Assamese, spoken in the province of Assam.

Our institution bears on its arms the motto, *The Advancement of Learning*; and we have been trying to realise this ideal during the last eighty years in co-operation with your University and with other great centres of Education through the promotion of learning and diffusion of culture.

On the completion of the hundredth year of its existence, we from the East, once again offer to the University of London our cordial felicitations and we fervently hope that it may continue to thrive and move from progress to progress.

May all be well !

Dated at Calcutta on the 1st day of Ashaḍha, Bengali year 1343, Śaka year 1858, Saṃvat 1993, the 15th of June, 1936."

* * *

III. SIAMESE REPRESENTATIVE TO VISIT THE UNIVERSITY COLLEGE OF SCIENCE.

We understand that Mr. Nai Aree Supol, a representative of the Government Laboratory, Siam, will shortly visit the University College of Science to make himself familiar with the Spectrographic Laboratory. He proposes to come out on tour to different parts of India to gain practical knowledge regarding various branches of Physics and Chemistry, specially Spectrographic Laboratory, as studied and organised in this country. We are glad to learn that Prof. P. N. Ghosh, M.A., PH.D., SC.D., of the Science College has very kindly responded to the request of the University to offer every facility to the gentleman when he visits the college.

* * *

IV. CALCUTTA ENGINEERING COLLEGE.

We are informed that Mr. Satischandra Ghosh, M.A., has been appointed a representative of this University on the newly constituted Governing Body of the Calcutta Engineering College for 1936-38. Mr. Ghosh was on the Governing Body of the college when it was first started. He has served the best interest of the institution throughout, for it was mainly through his efforts that the college was fortunate to secure grants from the Calcutta Corporation from time to time, amounting to nearly Rs. 50,000. It is hoped that Mr. Ghosh's service to the institution during the next two years will be as helpful as it has been in the past.

* * *

V. NEW FELLOWS.

We are informed that His Excellency the Chancellor has been pleased to nominate the undermentioned gentlemen to be Ordinary Fellows of the University :—

1. C. F. Ball, Esq., M.A. (of Bankura College), in place of Rev. A. E. Brown, resigned.
2. R. B. Lal, Esq., M.B.B.S., D.P.H., D.T.M. and H.D.B., Officiating Director of the All-India Institute of Hygiene and Public Health, in place of Lt.-Col. A. D. Stuart, resigned.

We extend our hearty welcome to the new Fellows.

* * *

VI. EXAMINATION FOR DIPLOMA IN SPOKEN ENGLISH.

It is announced that the Examination for Diploma in Spoken English will commence on Monday, the 28th September, 1936.

* * *

VII. BOARD OF WOMEN'S EDUCATION.

We have pleasure to announce that Lady Abala Bose has been nominated as the representative of this University on the proposed Board of Women's Education.

* * *

VIII. RESULT OF THE B. COM. EXAMINATION, 1936.

The number of candidates registered for the B. Com. Examination, 1936, was 273 of whom 14 were absent.

The number of candidates who actually sat for the examination was 259.

The number of candidates who passed the examination was 151 of whom 7 passed in the First Division.

The percentage of passes is 58·3.

The percentage of passes in 1935 was 51·6.

* * *

IX. BENGALEE STUDENTS AND PUBLIC SERVICE EXAMINATIONS.

Addressing the students of the Post-graduate classes of the University on the 30th July last on the want of enthusiasm of Bengalee students for Public Service Examinations, our Vice-Chancellor, Mr. Syamaprasad Mookerjee, appealed for at least twenty-five serious young men who would be willing to avail themselves of the facilities which the University has now offered to them in this respect.

He was not enamoured of the Government services, said the Vice-Chancellor in the course of his speech, but unless the Bengalee youths were successful in the Civil Service Examination there was every likelihood of their province being administered by people from other provinces, which prospect should not be looked upon with equanimity. It was true that only a few of the large number of candidates would be successful but that would provide these young men with an opportunity of benefiting millions of people who would be placed under their care.

The system of education, the Vice-Chancellor admitted, was no doubt responsible to some extent for unemployment among the educated youths but the system could not be held responsible if they threw away their chances. He was sure that the standard of education of the Calcutta University was in no way lower than that of other Indian universities, and for the failure of Bengalee boys in the Public Services Examinations this was not the reason, and it must be sought in other directions. One reason for their failure he ascribed to the lack of initiative among them, which he substantiated by citing figures of candidates in different years for these examinations. They must get over this mentality if the nation was to live. They must remember that henceforth the chances of Bengalee candidates would be brighter since larger number of civilians would be recruited as a result of examinations held in India than had hitherto been the practice.

Our Vice-Chancellor, it is understood, will shortly be addressing students of different colleges so that they might be induced to appear in greater number in the Public Service examinations.

The persistent failure of Bengalee students for successive years in these examinations had engaged the attention of the University authorities three years ago. A committee of enquiry with Dr. J. P. Neogi, Minto Professor of Economics, as President, was appointed to investigate the causes responsible for the meagre success of the youths of the province. The report which the committee submitted was approved by the Syndicate as well as the Senate.

A committee has now been set up with Dr. Neogi as Secretary to help the students intending to sit for the I.C.S. Examination in their choice of subjects, to suggest the books they should study and to direct them to specialists, generally professors of the University, who would give them valuable help in their various subjects.

* * *

X. GRIFFITH MEMORIAL PRIZE IN LETTERS FOR 1935.

The Griffith Memorial Prize in Letters for the year 1935 has been divided equally between Mr. Bimanbihari Mazumdar, M.A., and Mr. Nabagopal Das, I.C.S.

We offer our hearty congratulations to the happy recipients of the Prize.

* * *

XI. KALYAN KUMAR MUKHERJEE RESEARCH SCHOLARSHIP.

We understand that Mrs. Biva Mukherjee intends to make over to the University a sum of Rs. 23,000 in cash in memory of her husband, Captain Kalyan Kumar Mukherjee, for creating an endowment for the award of a scholarship to be called Kalyan Kumar Mukherjee Research Scholarship for the promotion of Medical Research.

It is a laudable offer indeed. May the noble example of the lady inspire others to such beneficent ends.

The Syndicate has recommended to the Senate that the generous offer be accepted with thanks.

* * *

NOTIFICATION

Council of Post-Graduate Teaching in Arts, Calcutta University.

Asutosh Building, the 26th May, 1936.

NOTICE.

The following are the subjects selected for submission of theses in competition for the medals noted below :—

Name of Medal.	Name of Subject.
(1) Ranee Ramrakshi Gold Medal, 1938.	The Theory of Bondage and Liberation in Jaina Philosophy or "Jivavada" in Vaisnaba Philosophy.
(2) Anandaram Barooa Gold Medal, 1938.	"Child Nature in the Puranas" or "A Study on Sanskrit Anthologies."
(3) Mrinalini Gold Medal, 1938	"Historical Literature in Ancient India."
(4) Khujasta Akhtar Banu Suhrawardy Gold Medal, 1938.	"The Influence of Hindu Philosophy on Muthnabi of Jalaluddin Rumi or Musalman Vaisnavite Poets of Bengal or Bengali Literature under Muslim Patronage."

The attention of the candidates for competing the theses is invited to the following rules :—

1. Ranee Ramrakshi Gold Medal—

The topics on which the theses are to be submitted were modified by the Syndicate on 11th March, 1932, as follows :—

In the case of the first medal a thesis on any topic connected with any system of Indian Philosophy (including Jaina and Buddhist systems) will be accepted.

In the case of the second medal a thesis on any topic connected with Indian Religion and Culture will be accepted.

Each medallist will also be awarded a prize in books of his own choice worth Rs. 75 each.

The theses are to be composed in Bengali and the medals are to be open to competition among all persons who have been at any time admitted to a degree of this University. The theses of successful candidates are to be printed and published by the University. The medals are to be presented to the recipients at the Annual Convocation for conferring degrees and the names of the medallists are to be published in the Calendar and in the *Calcutta Gazette*.

(*i*) Each candidate shall be required to submit, not later than the 31st October in the year for which the award is to be made, a thesis or record of original work in the subject selected for the year, and to send three copies of his thesis or record of work, to the Secretary to the Post-Graduate Council in Arts, under a distinguishing motto. The name of the candidate must also be forwarded at the same time in a sealed envelope with the motto outside.

(*ii*) Each candidate shall further be required to indicate generally in a preface to his thesis, and specially in notes, the sources from which his information is taken, the extent to which he has availed himself of the work of others, and the portions of the thesis which he claims as original. He shall also be required to state whether his research has been conducted independently, under advice, or in collaboration with others, and in what respects his investigations appear to him to tend to the advancement of knowledge.

2. Ananda Ram Barooa Gold Medal—

(1) That the medal be open for competition amongst all persons who have at any time been admitted to a degree in this University and be awarded every alternate year.

(2) That the medal be adjudged to the author of the best thesis or record of original work on a prescribed subject relating to Sanskrit learning.

(3) That each candidate for the medal be required to submit, not later than the 30th June in the year in which the medal is to be awarded, three type-written or printed copies of his thesis or record of work to the Secretary to the Council of Post-Graduate Teaching in Arts under a distinguishing motto. The name of the candidate must also be forwarded at the same time in a sealed envelope with the motto outside.

(4) That every candidate be required to indicate generally in a preface to his thesis, and specially in notes, the sources from which his information is taken, the extent to which he has availed himself of the work of others, and the portions of the thesis which he claims as original; and that he be also required to state whether his research has been conducted independently, under advice, or in collaboration with others, and in what respects his ininvestigations appear to him to tend to the advancement of knowledge.

3. Mrinalini Gold Medal—

(1) That the medal be annually awarded to the author of the best thesis embodying the result of original research or investigation in a topic connected with Ancient Indian History and Culture, the subject to be prescribed by the Board of Higher Studies in History at least one year in advance and that the examination be conducted according to rules framed by the Board from time to time in that behalf.

(2) That the medal be open to competition among all graduates of the University of not more than ten years' standing.

(*i*) Each candidate shall be required to submit, not later than the 31st October in the year for which the award is to be made, a thesis or record of original work in the subject selected for the year, and to send the type-written or printed copies of his thesis or record of work, to the Secretary to the Post-Graduate Council in Arts, under a distinguishing motto. The name of the candidate must also be forwarded at the same time in a sealed envelope with the motto outside.

(*ii*) Each candidate shall further be required to indicate, generally in a preface to his thesis and specially in notes, the source from which his information is taken, the extent to which he has availed himself of the work of others, and the portions of the thesis which he claims as original. He shall also be required to state whether his research has been conducted independently, under advice, or in collaboration with others, and in what respects his investigations appear to him to tend to the advancement of knowledge.

4. Khujasta Akhtar Banu Suhrawardy Gold Medal—

(1) That the medal be awarded once in every two years to the author of the best thesis, embodying the result of original research or investigation in a topic relating to the reciprocal influence of Hindu and Moslem cultures and civilisations.

(2) The subject for the thesis be prescribed at least two years in advance by a Committee of five members appointed by the Executive Committee of the Council of Post-Graduate Teaching in Arts.

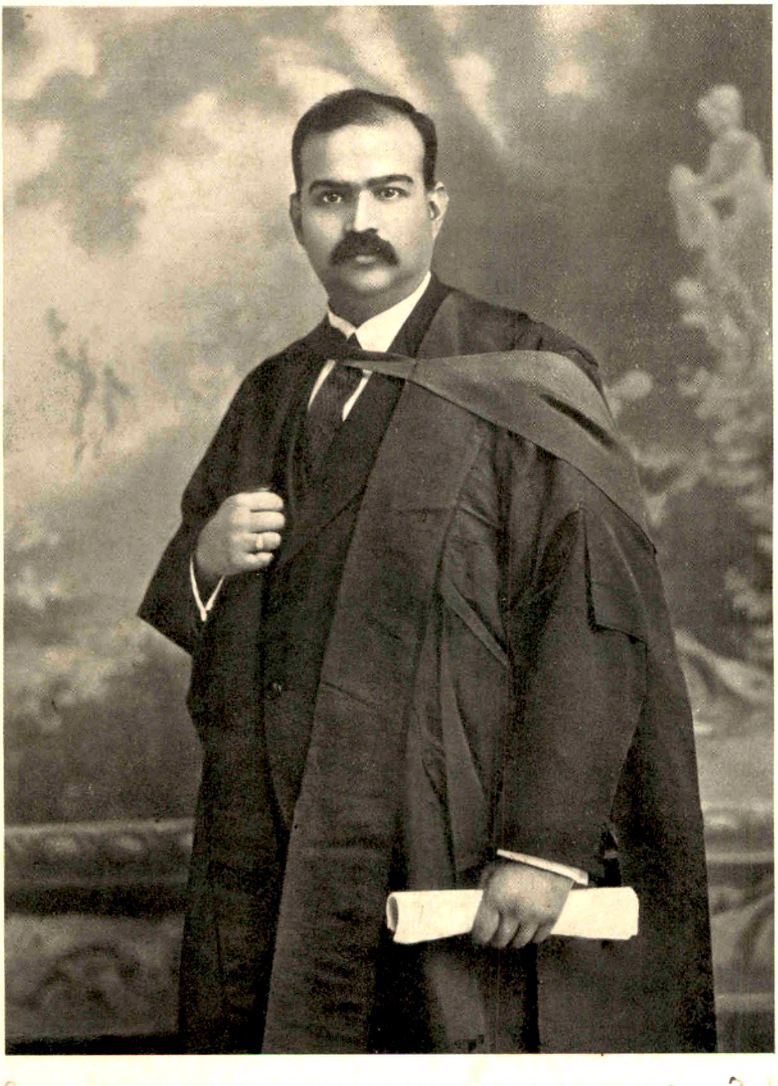
(3) That the medal be open to competition among all persons who have at any time been admitted to a degree in this University.

(4) That the theses be composed in English or in an Indian Vernacular.

(*i*) Each candidate shall be required to submit, not later than the 31st October in the year for which the award is to be made, a thesis or record of original work in the subject selected for the year, and to send three type-written or printed copies of his thesis or record of work, to the Secretary to the Post-Graduate Council in Arts, under a distinguishing motto. The name of the candidate must also be forwarded at the same time in a sealed envelope with the motto outside.

(*ii*) Each candidate shall further be required to indicate generally in a preface to his thesis, and specially in notes, the sources from which his information is taken, the extent to which he has availed himself of the work of others and the portions of the thesis which he claims as original. He shall also be required to state whether his research has been conducted independently, under advice, or in collaboration with others and in what respects the investigations appear to him to tend to the advancement of knowledge.

SAILENDRANATH MITRA, *Secretary (Offg.),*
Councils of Post-Graduate Teaching in Arts and Science,
Calcutta University.



Dr. ~~Mr.~~ SYAMAPRASAD MOOKERJEE, M.A., B.L., D. Litt.
BAR.-AT-LAW, M.L.C.
Vice-Chancellor, Calcutta University

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THE
CALCUTTA REVIEW
SEPTEMBER, 1936

THE MASK PLAY OF JAPAN[1]

YONE NOGUCHI,
Keio University, Japan.

MATSUKAZE, "The Pine-Wind," is one of the best specimens, rare and distinguished in Japanese *No* literature. It presents a nocturnal scene of Suma Strand where the fishermen's cry is ghostly under the shadow of the autumnal moonlight. Seeing this play which mingles beauty and sorrow, we respond as though to opium and are distressed by love in a reminiscent dream. And when towards the ending the two sad female ghosts, Pine-Wind and Shower, exclaim, "Alas, deluded still by dreams: Pray, speak a mass for our rest !" we manage to awake from ecstasy and sigh with relief. The chorus sings of a wind blowing in the back hills, and of the crows beginning to cloak, and ends with the words: "There's none of the shower we heard ? What remains there this morn is only the sound of the whispering pine." The characters of the play, three in all, withdraw behind the curtain. But in our imaginative ears the billow breaking at the strand is still faintly heard. The eastern sky becomes slowly bright.

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[1] Third of a series of Readership Lectures delivered in this University.

As usual, a priest travelling "to see the beauties of various provinces" opens the play. He sees a roadside pinetree, the mark of the grave where the two fisher-maidens, Pine-Wind and Shower, are buried: he says: "Their memory is as fresh and green as the pine tree. Even the desolation of autumn is powerless against it." We have to imagine that evening twilight now encroaches on the scene of Suma Strand: beckoned by the magic wand of imagination, we should see that a sad lonely moon has already left the horizon. It is a night of preperception. Before us the two fisher-maidens appear at "*Hashigakari*," the long bridge-passage leading to the level of the stage; unlike people of their class, they wear brocade with silken overgarments of white. And they wear masks in which reality awakes to a world of imagery, a dream-world. Facing each other, they sing about the wagon (used to carry salt water which is made into salt) which they wheel tediously, turning towards the audience, on the Suma Strand where billows are restless and sad. "Alas, even the moon drenches her sleeves with tears," they cry in their song.

I always think that the success or failure of a play depends on the effects the actors inspire at this bridge, because in this introductory position they have a precious moment to hint the wonder of neutral emotion that waits to cry or smile at the touch of art. The bridge has no parallel in the world in form, and it responds in soft-white rhythm to their steps which never deviate from their centres of gravity, although they tremble with more than five senses. I find a perfect specimen of statuesque beauty in the two women, Pine-Wind and Shower, who are now entering the stage from the bridge. Saying that except the moon they have no friend in the world, they complain of their forlorn helpless lives, However, their sorrow, purified through poetical feeling, never departs from beauty. Their mental reserve is well suited to the scene!

The moon is lonely but bright in the sky, casting autumnal shadows on the tide that begins to flow. Approaching the strand to scoop up salt-water, they cannot help grieving over their miserable appearance that is reflected in the water. But recovering their spirits now, they resume their work. On the stage is placed one miniature wagon; on it two toy-like buckets. Now Pine-Wine opens her folding-fan using it as a symbol of a dipper. With this fan-dipper she makes a gesture of scooping to the accompaniment of the chorus; again she gestures—putting the water into her buckets. She repeats the same gesture—there the buckets are half-filled, and then entirely filled,—and lo, the golden reflection of the moon is seen floating in the buckets. My friends, you must see them with your mind's eye. The art of the *No* play is that of the kingdom of imagination where the lack of anything is fruitful enough to bring forth something. Again it is the art of the kingdom of emptiness where, if you are a real dweller, you will know how to fill the emptiness with images where reality's pain and joy weave a brocade. This art of Japan is not one of falsehood, because it is the holy hall when one's soul, when it is true and poetical, walks in a passion-world of shadow to enjoy to the fullest its rarified sense and spirit. If you doubt my words, you should only see how like autumnal flowers drenched with moonlit dews, Pine-Wind and Shower loiter about ecstasy's perplexing by-roads ; now they are seen carrying their wagon towards their hut near the strand,—you should imagine that they are doing so.

" Lo, my sister, the moon nestles in our buckets," Pine-Wind exclaims to Shower. Shower replies : " Yes, only one moon in the sky,—but we have two. Oh, how glad we are ! " With the two moons in the wagon, their hearts smitten with life's distress now become lighter and they hurry home. Perhaps I might stop right here if my purpose were to tell only of the nocturnal beauty of the moonlit strand. When they arrive at their hut, they find the travelling priest waiting for them. They finally grant his request to stay there for one night, and say : " The moonlight tells that you are a renouncer of the world. If you don't mind the poverty of the hut, made of brushwood, with a pine-pillar and bamboo fence, you may come in." Received by the fisher-maidens, the priest sits by the fire to endure the cold night. He says that he spoke a mass before the grave of Pine-Wind and Shower when he passed by. And the priest is frightened to see the faces of the women changing with sudden tears. " We are no other than the ghosts of them," the women cry.

Interpreting the mind of Pine-Wind, the chorus speaks about Yukihira, a distinguished courtier and lover, who spent three years of love at the Suma Strand and, as a parting gift, left her his lacquered cap and garment. The prompter brings them out to the stage, and lets Pine-Wind hold them, who exclaims : " Alas and alack, what a remembrance, cruel yet sweet ! " Pine-Wind holds up Yukihira's garment to her face and sobs and sobs. Standing up suddenly like a mad woman, approaching a miniature pinetree which is set on the stage as a property. Pine-Wind exclaims: "Oh, how glad I am to see My Lord standing there ! Is it that my lordship is calling me ? Yes, yes, I am coming, my lord ;" Shower warns her that Yukihira is not there. Fixing her wild, maddened eyes on her sister, Pine-Wind exclaims: "How strangely you speak ! How stupid ! That pinetree is our lord certainly. Yukihira said that he should return if we 'pined,' though he parted from us. Now, did you forget his promise ?" Shower recalls it and says weakly: "How irreverent I am not to remember his lordship's kind words ! Indeed there he stands in the pinetree." She too becomes crazy. Then the two mad maidens run near the pinetree, calling it "Our sweet lord, our beloved :" Pinetree places Yukihira's garment on the pinetree. Both of them sob bitterly. The night advances. The moon is high in the sky and becomes brighter. The white sands and pebbles roar when the waves draw back. The winds blow.

Draw in your mind a sad picture of the two women possessed by love and delusion, who rave wildly under the lovely moonlight. Is there any theme more appealing than that ? Love is a human feeling that is absolute and free. Its tremulous cadence brings an eternal note of sadness accentuated with beauty. Like a silken thread confused with neither beginning nor ending, the nocturnal world of phantasy presents itself in the "Pine-Wind." What a delicate yet powerful expression of life's rhythm rings in it ! Any art which suggests the origin of humanity is worthy : we should feel in it some mysterious power that threatens and charms us alternately. The ecstatic world of feeling where one is sad but not injured, stands on the borderland between reality and imagination ; coiled round with mutual sympathy there, sadness and joy send forth their mist-like lustre, opaque yet beautiful. In this world nature and life are found symbolised, taking their self-enjoyment in the silence of abstraction at the last moment. However varied it be outwardly, the human feeling that flows there is simple and true. Within the shrine where Love is enthroned as their centre, all phenomena weave the soul's lamentation under faint moonlight creeping through the forest ; and their song vibrates on the water of sentiment washing the sands of life's strand.

The nocturnal scene of the "Pine-Wind" is sad but sweet. Leaving finally with the words, "Pray, speak a mass for our rest !" the two ghosts of love withdraw behind the curtain at the end of the long bridge where, in ghost-like fashion, they cast their lonely shadows. The audience feels that they have sunk into the sea of eternity making no sound. The sea of eternity is calm. And this sea which swallowed up the two ghosts is undulating in heavy grey waves ......and it sleeps.

Yuya is a mistress of Munemori, a warrior of the Heike clan. She appears on the No stage wearing brocade and carrying a little fan, in her hand. Her mask has long slender eyes with the eyebrows high and wide apart, a ponderous, thick and flat nose, a mouth with white teeth and the underlip turning upwards. Not like that of the light and sagacious modern type, she smells of the soil. Where is there another mask like that of this Yuga with a face of emptiness which depends on one's whim of sensibility for interpretation ? Reserving all passions, the mask gazes on a dream—a strange face indeed that cries under this smiling surface. Yuya is crying though in her heart, for she has received a missive from her mother now ill at home in the Yenshu province. The letter says in part : " There is neither flower nor moon that does not suffer eclipse. Even the Lord Buddha could not escape from the law of life and death, but passed away notwithstanding his promise to save the people of future ages. Lives of merely common order must be ready any day for death. So I am." Yuya's mother wishes her to return home before she dies. But her request for leave to go is denied by Munemori who orders the ox-cart to be drawn out, and bids Yuya to accompany him to a flower-viewing. Yuya is sad.

Now I would ask you if this masked woman still wears to you a face of emptiness. Is she not appealing to you now with all feelings that belong to a human being ? And where is there another mask like this ? Yuya is becoming even beautiful in spite of her flat nose. At any rate your imagination will permit me, I believe, to call her beautiful. The prompter brings a miniature cart with no ox, though the text says ox-cart, and it is an old-looking symbol. The characters, Munemori, Yuya and her maid Assgawo, are supposed to be in the cart, though they only stand beside it. You have to imagine that the cart is moving towards the Eastern Hill where the cherry blossoms are at their best ; but the cart stands still on the stage. The chorus sings : " Among flowers there is one of eightfold petals and another single. If you unite them, you will have an ideal beauty of ninefold petals,—this famous city of ninefold glory has its own spring of springs.' The time is spring day at the morning when the flowers exhaust their own beauty. The sky is hazy with the reflection of the natural display of the earth below.

Munemori's cart passes over the Bench of the Kamo River and stops at the Temple of Rokuhara Mitsuji where the Deity of Children is enthroned. Since she is reputed to save souls wandering and lonely, Yuya prays to the Deity begging her protection for her mother. She is sad. Passing now the crossway of the Six Roads by the Temple of Atago, the party comes to the Toriibe Hill where Yuya becomes still more sad at the sight of the curling smoke rising from a crematory. Her thought of the northern home is made more acute by a sudden bird in passage which flies towards the northern sky. Yuya is sad. Now she is arrived at Kiyomizu on the Eastern Hill ; she leaves the cart at the temple gate and hurries towards the main hall where the Holy Goddess of Mercy has her throne. Yuya recites the pages of the sutra for her ill mother's sake.

Munemori prepares to have his flower-viewing feast here under the trees that are in full glory. Receiving her Lord's command, Yuya leaves the temple and reluctantly joins the party and even tries to look happy. But she is sad. " How beautifully the flowers bloom ! Why don't you sing a song to make the feast lively ? " Yuya is asked by his lordship. In spite of the sadness in her heart Yuya rises and sings :

" The butterflies dance before the flower:
Lo, the snow falls and drifts !
The nightingales fly above the willow leaves:
Lo, gold threads fluttering in the wind:

" Down by the running stream.
The odours come fast:
Separated by the wintry clouds,
The voice of a bell comes slow."

Yuya listens to the temple bell that carries to her a message of the transitoriness of things ; she is sad. Gazing at the flowers blooming, she finds in their laughter the sad report of inevitable death. Interpreting Yuya's mind and gesture, the chorus dwells in song on the Temple of Keikyo and the Forest of Gion where the forest green is softened by the flower-clouds ; then on this Kiyomizu Temple garden where the flowers are best. " Why do the winds sweep down the flowers so fast ? Who knows how deeply Yuya suffers under the sad sight of falling petals ! " Munemori asks her if she will entertain by dancing Since she cannot but obey her lord, Yuya is sad.

A shower falls while she dances. Turning her pale face to Munemori, Yuya says: " Alas, the shower makes the flowers fall,— what do you think about it, my Lord ? " Munemori replies to her murmuring: " What a heartless shower! " Yuya unfolds her fan, and raises it over her upturned forehead ; then she gestures as if catching the falling petals with it. And she gestures lamenting over the passing spring. Yuya's tender mind thinks of the following old poem:

" Are they tears or falling petals?
They are naught but the tears of spring rain.
Oh, who does not lament
The flowers falling down ? "

Prompted by this poem, Yuya gestures that she wishes to write her own poem,—this masked woman sorrowful of her mother lying low in her northern home. She folds her fan. Using it as a writing brush, she writes, no, pretends to write on a piece of paper which the prompter gives her. What Yuya writes is as follows:

" The passing of spring in the capital
Should be lamented,
But—oh, how the flowers of my northern home
Fall and fall ! "

Munemori reads her poem. Moved with sympathy and regret, he exclaims: " I grant you leave now gladly. Depart, Yuya, as quickly as you desire ! " " Oh, how glad I am, my lord," Yuya exclaims, and thanks the Goddess of Mercy by whose grace his lordship's coldness has been thawed. Yuya departs while the chorus sings that she turns toward the Eastern Highway where she finds a travelling companion in a bird who also hurries toward the northern sky. Is the play finished ? No ! we see Yuya still on the bridge-passage moving slowly towards the side-curtain,—she is still in the play, for the rhythm of the chorus still sings in our minds. Relieved of her fetters, thinking only of her mother, Yuya walks slowly but lightly, then disappears behind the curtain. We feel as though we are awaking from a dream, heavy but beautiful, where life takes on various colours of sentiment and mingles tears and beauty decoratively.

In Japan the spring, in spite of the beauty of its flowers is a season full of sadness and languor. It is spring that makes us think particularly of time's fast stepping feet. Even when we have no bad news as Yuya had, we cannot help feeling the melancholy undertone that spring plays. Therefore we say that spring wraps sadness with beauty. Where is there a Japanese who, when he sees Yuya, does not think of a cherry-blossom, sad yet beautiful, which will soon fall and perish ?

My *No* play, if I ever write it, will take for its subject the story of Yang Kuei-fei. Being a beautiful woman whose "one glance would overthrow a city, two glances an empire," Yang was taken to the court of Ming Vuang of the T'ang dynasty, and became his mistress. " Once she appeared," it is written " her beauty threw the thousand other women into the shade." The emperor grew at once infatuated with her, then became addicted to debauchery and even forgot to keep official audiences in the morning. This corrupt state of the court, revelling and feasting day and night, caused An Lu-shan's rebellion. Ming Huang fled from his gorgeous palace into the lonely province of Ssu-ch'uan but Yang met with tragedy for she was killed at the Ma-wai hill. Smitten with sorrow, the Sovereign commanded the Taoist of Lin Ch'ung to find Yang's lost soul by his wizardry. Obeying the august decree, the religious magician went down to the Eternal Spring below, and then over the thousand waves of the sea to the Isle of the Blest only to be discouraged in his efforts. Now as a final attempt, the Taoist decided to get up to Heaven, the Empyrean above. My play begins here.

I will make the chorus sing how the Taoist flies from cloud to cloud, and how he swims from star to star. " How glad I am," the Taoist exclaims, when he has almost finished the bridge-passage with his fast steps, " to be near the city of Eternity ! Behold the palace rising like a rain-bow ! What splendour !—surpassing that of the sovereign's Hibiscus Hall where dance and laughter frightens away the dullness of the night !" Of course not even a toy house is brought on the stage for an indication of the palace ; the listeners' imagination must respond to the chorus. The Taoist finds the jade western gate, and loiters about there, wishing to know who is enthroned as queen.

Ordinarily *No* play characters appear and exit through the bridge, but I will make Yang sit from the beginning on the left side of the stage near the chorus ; she is now supposed to be in the palace, standing by a window near the western gate where the Taoist loiters. She says that she has now returned home from the lower world, where, among the flames of love and wine, she passed her temporary life in the Sovereign's sweet favour. But she cannot forget, she says, how suddenly the song of the Rainbow Skirt and Feather Jacket was stopped by the roll of the rebel war-drum. " Oh, how painful it is to recollect my flight," she exclaims, " Oh, what a sad memory that is ! " At this moment a singing voice is heard from behind the stage as if from a distance:

" The dust clouds rise by the ninefold city;
A thousand horses and chariots to the south-west move.
Feathers and jewels onward and then a halt:
A hundred miles from the city on the west,
The soldiers refuse to advance, nothing can be done with them
Alas, in sight of them the moth-eyebrowed beauty is forced to die
On the ground lie ornaments with nobody to pick them up,
Kingfishers' wings, golden sparrows, and hairpins of jade.
The sovereign covers his face, powerless to save;
Turning back, he lets flow his tears and blood."

The Taoist speaks aloud saying that he is an ambassador sent by the emperor, asking if the queen of the palace is within. " I desire to speak to her," he exclaims. Responsive to the voice, Yang pushes away the flower-like curtains, and descends from the jewelled turret. She is beautiful. Lo, her face powdered and painted, with cloud-like hair !

Like a spray of peach blossoms on a rain-wet spring morn, Yang's beauty is now subdued, and she asks the ambassador what message he has brought her. The Taoist says that on accouut of her death Ming Huang's heart is never brightened by the brightness of the moon, and the sound of a bell mingled with the evening rain only gives him painful memories. " The Ssu-ch'uan hills and the Ssu-ch'uan water are ever so dark," the Taoist exclaims, " for the Sovereign is consumed by grief and tears."

Again the sound of singing is heard from the distance:

"In the hibiscus he sees her face, in the willow her eye-brows ;
How should not his longing tears flow.
When the peach or plum blooms in spring breezes,
When in autumn rain the wu-t'ung leaves fall ?
To the south of the western palace are many trees,
But the fallen leaves on the steps on one sweeps.
The Pear-Garden entertainer's hair is white as if with age,
The beauties of the Pepper-Chamber look no longer young.
The fireflies flit by the even hall only to make him sad ;
Even when the lone lamp is burnt out, he still fails to sleep:
The slowly passing watchers tell that the night is long ;
Clearly shine the constellations as if the morn would never come ;
The kingfisher coverlet is cold with none to share its warmth :
Parted by life and death, time still goes on ;
Never once does her spirit come back even in his dream."

The Taoist approaches her ; looking into her face, he says how glad he is to find her as beautiful and young as of old. Then he assures her that he has been sent by the Sovereign to render her in person his words of longing. Yang replies to the Taoist, saying: "How since we parted I have missed his form and voice: Our love on earth came so soon to an end, but days and months in the Empyrean are long, so in longing I suffer the more. Oh, how often I turn and gaze down towards the world and mortal life ! Oh, how I cry because I do not see the Sovereign's City in mists ! "

The Taoist says that the Sovereign would be glad to know his ambasador had met her and received her words of love. "But I pray," the movement, the chorus sings: "Taking out one half of her jewelled gold hairpin, the Lady Yang says: 'Tell the Sovereign to keep this till here in heaven or in the earth below we two meet again —till we meet again ! "

But the Taoist doubts the Sovereign will believe him, because such a thing as hairpin is common in the lower world ; he wishes to give some more particular thing that the Sovereign recognizes as belonging to her alone. Yang recalls how on the seventh day of the seventh moon, in the Hibiscus Hall where no one was near, the Sovereign whispered in her ear, after pledging two stars in the sky: 'In heaven we will ever fly like one-winged birds,[1] on each grow joined like trees with branches inter-twined." There would be nothing, Yang thinks, better than those words to prove that the Taoist had seen her, since they are words only the Sovereign and herself know. Then through the chorus Yang says that, since her worldly body was lost at the Ma-wai hill, the promise about one-winged birds and branch-twined trees has become meaningless. " But my changeless soul," she exclaims, " still longs for the day when we shall meet again."

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[1] Each bird must fly with a mate, since it has only one wing,

The Taoist is now glad that he can return to the Sovereign's side with success ; he is sad, however, that he cannot take her with him to the world. When he bids farewell, Yang wishes to tarry yet for a while for she will dance him the dance of the Rainbow Skirt and Feather Jacket to make their parting a little happier. Yang dances dwelling on past days when song and dance in unison with guitar and flute made the Sovereign's harem an endless revel, night and tears unknown. While dancing, Yang cries. The chorus sings: " Who will know the Lady Yang's heart ? Alas ! she cries ! Her tears descend to the lower world and to the peach trees at the beginning of the spring. Lo, snow-white dews on the blossoms ! Read among their petals the sad story of the beautiful Yang Knei-fa ! " Then the singing voice is heard dying away in the far distance:

" Heaven lasting, Earth long, will some day pass away ;
But her sorrow shall be forever, forever and aye !
" Heaven lasting, Earth long, will some day pass away ;
But her sorrow shall be forever, forever and aye !

Among three hundred pieces now in existence, there is none, perhaps, like " The Robe of Feathers " that so gracefully portrays the delicate, statuesque beauty of composition and sentiment. It is a play about a fairy whose feather-robe was stolen by a fisherman at Mio's pine-clad shore, while she was bathing, and upon her promise to dance, was evidently given back. Not to go to extremes, even in sadness, is taught in Japan to be the height of cultured manners ; here we have every Japanese beauty and lamentation embodied in this fairy, who could not fly back to the sky, and sang:

" Vainly my glance doth seek the heavenly plain,
Where rising vapours all the air enshroud,
And veil the well-known paths from cloud to cloud."

And she promised that she would dance the dance that makes the Palace of the Moon turn round, and would leave her dance behind as a token to mortal men, if her robe could be restored her. However, the fishermen doubted whether she might hurry home to heaven without dancing at all, then the fairy said:

Fie on thee ! The pledge of mortals may be doubted, but in heavenly beings there is no falsehood."

Since the plays are the creation of the age when, by virtue of Sutra or the Buddha's holy name, any straying ghosts or spirits in Hades were enabled to enter Nirvana, it is no wonder that most of the plays deal with those ghosts of Buddhism. That ghostliness appeals to the poetical thought even in the modern age, because it has no age. It is the essence of Buddhistic belief, however fantastic, to remain poetical for ever.

Although the repertory does not change, our conception and understanding will be altered ; it is the reason why the No plays can always keep fresh themselves. We have one play called " Yama Uba," or " Mountain Elf," reminding us that we are souls, troubled in a maze of transmigration. Like the Mountain Elf, we should be spending all the dark night in wandering round the mountain. That mountain is a symbol of life itself. The story is about a famous dancer called Hyakuma Yama Uba a woman who has earned a reputation for her portrayal of the Mountain Elf circling round the mountain. She has lost her way in Agero no Yama in a pilgrimage toward Zenkoji, the Holy Buddhist Temple ; and here she meets the real Elf or Yama Uba, with large star-like eyes and fearful snowwhite hair, who demonstrates to her how she encircles the mountains, nay the mountain of life. The play ends as may be expected: the Elf, the nocturnal dancer round the mountains, at last disappears, as her life's cloud of perplexity is cleared away, and the dust of transmigration is swept aside. This little play would certainly make a splendid subject for modern interpretation. When " Yamauba " has been on the stage, I have seldom missed seeing it for the nocturnal scene which the chorus introduces to our imaginative eye, the moaning voice of pine trees echoing far down to a trembling valley-water, where the ghostly demoness looms up. How she stretches her gruesome body towards the "mountain rising but from a speck of dust and thrusting itself into the clouds," how she bends herself over the boundless sea with the moon nestling in its heart.

No doubt you will be moved now to smile and now to cry with the actors wearing the same mask of painted wood, which, marvellously enough, seems capable of differentiating the most delicate shades of human feeling. We should thank our own imaginations which turn the wood to a spirit more alive than ourselves, when neither the actors nor the mask-carvers can satisfactorily express their secret. We know that the mask is made to reserve the feelings, and that the actors protect themselves wonderfully well from falling into the bathos of so-called realism through the virtue of poetry ; but when we realize it is from the same old humanity that tears and smiles arise, and brothers or sisters of actual blood relationship spring forth, their difference being only a little shade of colour, the mystery that the No hall performs on our human minds will be explained to a very great measure. This is the house of imagination, where those who can only find strength from the crudity of their five senses have no right to enter, but where the silent worshippers of the Imperfect will congregate for the holy exercise of the ritual of their imaginations.

It is not the whole truth to say that it is the *No's* dignity that commands one to believe in its representation, though one may incline to think otherwise, as, for instance, in the case where the character of a lady, whose voice and posture are not different from a man's, is represented on the stage ; but it is for the poetical mind to object to seeing the superficial reality, and to surrender all criticisms for the sake of appreciation. The actual expression of the *No* stage is extremely slight and ephemeral, like many other expressions, such as the sighs of crickets or the trembling of flowers. We gain, as we behold it, great courage at an almost astonishingly low cost of human energy. It goes without saying that the plays themselves are brief ; and one has many reasons to be thankful that the stage has never from its beginning to the present day been troubled with the dropping curtain, because the curtain only serves to bar the stage, to remind us always that we have to restrain ourselves and not come into too close communication with the actors. And what use is the *No* hall if one cannot drop the curtain in one's imagination ? I have had occasion before to associate the No hall with the tea-room, where, through the fragrance of tea, the melody of the boiling kettle and the curl of incense, one will surely enter the twilight land of the unknowable. When we are told that both of them were practically formed, encouraged and developed under the rule of the Ashikaga lords of the 14th century, who attempted, and even succeeded in their attempt, to invigorate human lives with that lesson of simplicity, the comparison will not seem a mere spiritual speculation.

And was there ever a time like to-day when the complex is replacing the homogeneous, when we need such a lesson in all the aspects of life ? What variety and richness have we earned from making the entire sacrifice of that simplicity ? We should remember that the simplicity and archaism of the so-called tea-ceremony grew out of the purism of the Zen monastery, or priest hall of meditation. It will be seen that the dominant desire was after the ideal of beauty.

We are happy to see the *No* plays on the stage, the actors succeeding beautifully in developing poetical yearning. It is their best art that they make the expression of humanity, if there is any humanity in the plays, gracefully subordinate to poetical harmony. The lines which the actors sing or, more properly, recite loudly, with the alternation of the chorus, of course take the main part in creating the beautiful effect of the scene. Under their passionate intensity the characters rhythmically break the statuesque stillness of their surroundings. Although the actors express flexible delicacy to its utmost degree, one cannot help observing, on the other hand, some strange pervading power which makes one feel overwhelmed, uncomfortable, scarcely able to breathe. This might be from the too serious nature of the plans which always demand the most honest and cautious interpretation, and make the actors too afraid of destroying their effect or atmosphere.

It is seldom, when they are good, that the actors destroy the general harmony of the plays by giving way to the temptation to expose themselves and their own personalities beneath the masks they are wearing. Their acting can be compared with an old brocade, rich and luxurious. And one will be surprised to discover what a dynamic power they have. No other form of drama has so close a connection with Buddhism ; in fact, there is not a single play in which does not appear a priest whose divine power of meditation or prayer invariably leads the ghost of a warrior or a lady, a flower or a tree into the blessing of Nirvana. To call the *No* the ghost play has no real meaning, any more than to call it the priest play. Their main point is to express the human tragedy rather than the comedy of the old stories and legends as seen through the Buddhistic understanding, for most of the plays, were written by people who were strongly influenced by the holy faith. They were fermented under the encouragement of the Ashikaga lords from the fourteenth century down to the close of the sixteenth century. It was in those days, that in the History of Japanese literature the various traditions and legends, the certain Buddhistic faith and imagination hitherto neglected by the aristocratic literature of the Kyoto court were first dressed in pure literature. Yoshimitsu, the third lord of the Ashikaga government, the propagandist of the tea ceremonies and refined arts may be said to have been the first encourager ; and at the time of Yoshimasa, the eighth lord, the plays as we have them to-day had been roughly completed. In due time, Ashikaga's power declined ; and the most wonderful war god arose on the horizon in the person of Hideyoshi, the Napoleon of Japan, who, on the other hand, was a patron of art and literature. The plays were not left in oblivion in his time, but many new pieces were added to the already great repertoire, and alterations were made in those already in practice. When the Tokugawa feudal era of the seventeenth century, the period of peace and prosperity, arrived, the play had become the most important factor in the nation's life. To recite lines from them, and to act them on the stage, if possible, were regarded as a gentleman's accomplishments ; in contrast with the common plays they were the most dignified, noble form of entertainment. And so it is to-day.

Let me say again that the aim of the *No* play is to express a desire or yearning, not for beauty, but for the beauty we dream ; therefore the value of the play depends, not upon the truth or humanity treated, but upon the total effect of the beauty produced, which is poetry freed from any obligation toward reason or fact. Edgar Allan Poe's poetical principles are not alien to this idea: he says, " We struggle by multiform combinations among the things and thoughts of time to attain a portion of that loveliness whose very elements, perhaps, appertain to eternity alone." The purpose of these combinations and rearrangements in the case of the *No* play is, of course, to make the expression of eternal order more distinct and beautiful. And the *No* play, simply by virtue of being emotional, is pleased, to understand this eternal order not as truth or morality, but as beauty, which includes everything. The elements of stories in the plays are valuable only because they are the means of approach to the final great end, which is to excite or elevate the soul by the demonstration of eternal order. In fact, the stories themselves are secondary matters.

It is seldom that a *No* play forgets the poetical effect which it is its first and last concern to create. It is clear that the actors must protect themselves from falling into the bathos of reality which would alienate them from the rhythmical creation of beauty. Again Poe says: "And in regard to truth—if, to be sure, through the attainment of a truth we are led to perceive a harmony where none was apparent before, we experience at once the true poetical effect: but this effect is referable to the harmony alone, and not in the least degree to the truth which merely served to render the harmony manifest." In such language Poe might have spoken of the *No* plays, which, at their best, have not only to reveal their art, but also to conceal it.

Some well-known actors, as, for instance, Mr. Manzaburo Umewaka or Roppeida Kita, are rich in a remarkable voice, remarkable at any time and in any place, which might make us recall an old phrase, "the rolling jewels upon a glass board." Their command over their large, round, deeply vibrating voices is both spontaneous and well calculated. Their vocal training, that begins in their boyhood days, is founded on their energetic and sensitive emotion of life. To hear them on the stage, at least to us Japanese, is a treat at such a time as the present, when actors of any school are but little more than human phonographs.

Some critic writes on the way actors treat verse as a slightly more stilted kind of prose : "When they come to a passage of purely lyric quality they give it as if it were a quotation, having nothing to do with the rest of the speech." In all the rendering of the lines of *No* plays, the actors are taught not to forget they are at the same time the direct expression of the characters and of poetry, that is, a thing with its own reasons for existence. They might give, I think, many a suggestion to the poets of the West, who are eager to invent some vocal manner between speaking and singing. Strictly speaking, the rendering of the words of a *No* play should be called speaking, not singing ; therefore there is the danger of over-emphasizing the meaning. But when the actors fall sometimes into the danger of over-emphasizing the sound, it is then that their natural wealth of vocalism runs wild and becomes careless. It goes without saying that they are superb when their gift is well regulated.

A HISTORY OF THE ARYAN SPEECH IN INDIA *

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THE Indo-European family of languages is without doubt the most important in the world. Its present position of paramount importance goes back to the 1st millennium B.C., when Sanskrit and the Prakrits became established in India as the vehicles of a great culture and a great system of thought ; when Old Persian became the official language of a vast empire embracing three continents, the first great political achievement of an Indo-European-speaking people ; and when Greek, and then Latin, moulded for ever the mind of the civilised man of the present day. It is reflected even further back to the middle of the 3rd millennium B.C. when the Indo-European dialects first emerged into history, and started their *dig-vijaya* or world-conquest as an organising and civilising force the course of which is not yet run.

The many members of this family have gone through diverse vicissitudes in ancient, medieval and modern times ; and amid their varying fortunes, four branches of Indo-European now stand pre-eminent in the world—the Italic (Latin), the Germanic, the Slav, and the Aryan. The history of these is largely the history of by far the greater part of the human race ; and the history of the Aryan Branch of Indo-European embraces the history, cultural and intellectual, of the people of India.

History in India (at any rate, that phase of Indian history which has continued down to our days and has endured for over 3,000 years) begins with the advent of the Aryan language into the country. The non-Aryan bases of Indian civilisation, Austro-Asiatic and Dravidian, are being more and more clearly perceived. The presence of other prehistoric elements is postulated, and is quite possible. But Mohen-jo-Daro and Harappa have opened up a new world ; and the study of Austric elements in Indo-Aryan is leading to the appreciation of an

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* *L 'Indo-Aryen, du Veda aux Temps Modernes* : by Jules Bloch, of the E'cole des Hautes E'tudes and the E'cole des Langues Orientales Vivantes, Paris ; Adrien Maisonneuve, 5 Rue de Tournon ; 1934, pp. 335.

Austric stratum in Indian culture, forming its very bedrock. This background of non-Aryan is the curtain behind the stage on which the evolution of the Aryan speech took place in India. The study of this evolution is an intellectual exercise of a high order, and forms a human science of unique value for the study of culture in India.

The Linguistics of Indo-Aryan began a century ago, with the comparative study of the earlier phases of the Indo-Aryan speech—Sanskrit and Vedic ; then came that of Pali and the Prakrits, and, finally, the study of the New Indo-Aryan languages. The first comparative grammar of Sanskrit and the other Indo-European languages, by F. Bopp, was written forty years before that of the Modern Indo-Aryan tongues. It was in the seventies of the last century that the scientific study of New Indo-Aryan began in the hands of J. Beames, R G. Bhandarkar, E. Trumpp and A. F. R. Hoernle. We have a century and more of research in Old Indo-Aryan, and six decades of it in New Indo-Aryan. New Indo-Aryan studies were broad-based on those of Old and Middle Indo-Aryan, and they complete the survey of the Indo-Aryan speech from the period of its advent into India down to our times.

Indo-Aryan Linguistics, in its threefold division of Old, Middle and New Indo-Aryan, has now become an important branch of Indology. Taking into note the present groups of workers in New Indo-Aryan Linguistics, particularly in India, one may say that its study is now in the third generation. From Beames, Bhandarkar, Trumpp, Hoernle and Lyall we have come through Grierson and Tessitori to Bloch and Turner and the Indian researchers who have come and are coming forward now. During this period of 60 years, side by side with the progress of Sanskrit, Pali and Prakrit studies and the advance made in Indo-European Linguistics, the scientific study of New Indo-Aryan has taken a definite shape, and we are now understanding more properly its implications, while the real character of its problems is becoming more and more clear to us. Thanks to masters like Grierson, Bloch and Turner, we can now see with a less clouded vision, and it is becoming more and more possible for us to isolate the obscure points. In the study of New Indo-Aryan, we have now come to a situation when we can take stock of the advance actually made, as indicating the amount of sure and positive knowledge we have arrived at about the nature and history of it. In other words, we can now venture to survey the broad outlines of the structure of Indo-Aryan laid bare by linguistic research, particularly in the recent or New Indo-Aryan phase. The old and the new are mutually explanatory : if Sanskrit and the Prakrits are indispensible for the study of Hindi, Bengali, Marathi or Panjabi, these latter also have, as we are discovering more and more, valuable light to throw on the situation in Old and Middle Indo-Aryan.

Such a survey has been made by no less a personality in the field of Modern Indo-Aryan Linguistics than Prof. Jules Bloch of Paris, and it is now before the learned world. Prof. Bloch is one of the founders of the scientific linguistics of New Indo-Aryan that is in vogue now, through his *Formation de la Langue marathe*, published in 1919, and through his numerous other publications. Prof. Bloch's work on Marathi, which has been described by Sir George Grierson, the Grand Old Man of Indian Linguistics, as being "without any doubt the most important book dealing with the Modern Indian languages that has appeared since the publication of Hoernle's *Grammar of the Gaudian Languages* in 1880," marks a turning point in the scientific study of Indo-Aryan, posing as it did the real nature of the problems connected with the study and the proper lines of investigation, in a style conspicuous for its clarity of exposition and sureness of judgment illuminating a wide erudition. A great deal of the subsequent work on Indian Linguistics, particularly in India, has drawn its chief inspiration directly or indirectly from Prof. Bloch's book, although none can be said to come up to its standard in science and in method. Since the publication of Prof. Bloch's *Marathi*, the *Linguistic Survey of India* of Sir George Grierson has been completed ; the valuable monographs and works by R. L. Turner, the other great master in Indo-Aryan Linguistics, on various speeches like Gujarati, Sindhi, European Gipsy, Nepali, and on various problems of Middle and New Indo-Aryan, have appeared ; and a number of books and papers on the different Indian languages by Indian workers have brought in a mass of new material for scientific treatment. New materials for Middle Indo-Aryan—the various forms of Prakrit, and Apabhransa—are also now available. With all this new mass of facts, and with what was already known, Prof. Bloch has come forward once again with a work of capital importance, in which he has given us an admirable *resumé* and review of the general lines of development of the Aryan speech in India from the time of the Veda to the present day.

The age of the Vedas is a matter of controversy, but a modest computation of about 1000 B.C. for the time when the Vedas were compiled into the four books, would appear to be quite reasonable. The actual composition of some at least of the Vedic hymns certainly antedates this period by several centuries. From the Vedic to the New Indo-Aryan languages we have thus a continuous history, documented in some fashion or other (but amply enough for our purposes) by records throughout this long period of 3,000 years or more. Such a long and unbroken record of the development of a speech in both its sounds and forms is unique and unrivalled in the whole history of language. This history is replete with problems, great and small, which are now brought together ; and where they are as yet unsolved problems, they are placed before us in a clear and concise manner.

Prof. Bloch's *Indo-Aryan* is a solid work of over 300 pages containing a mass of details with explanations and suggestions, the value of which can only be appreciated by those who are familiar with at least part of the problems. One great complaint can be made against the book—it is too concise, too much condensed. The average reader, the dilettante philologist, is sure to find it tiresome, as it is brief and cryptical in its theory and its statement of facts. But the work emphatically is not one for the general reader. It is a specialist's book—a specialist who is familiar with the ground and its difficulties: it is a distinct addition to science. The number of misprints, particularly in the examples cited, is unexpectedly large, but these are not serious: the reader will be able to correct most of them, and a fairly complete list of errata has been given.

In his general *Introduction* (pp. 1-22) the author gives us an excellent review of the history of Indo-Aryan as a whole. He touches upon the phonetic and other innovations which marked off Indo-Aryan from its immediate ancestor Indo-Iranian (Aryan), and notes that from the very beginning there is evidence that the languages found in the texts represent but partially the actual language current when the texts were composed—they represent merely stylised and archaic forms of the current speech. This has almost always been the case for Indo-Aryan, right down to our times ; and this has been something of a drawback in properly following the development of the speech.

Then, again, there is another matter to note. To what extent was there a *rapprochement* between Aryan and non-Aryan in India, so far as it can be attested from the Vedic texts ? Prof. Bloch says that the Vedic chiefs frequently enough bear names with a distinct non-Aryan ring, which would make one surmise that already there was a commingling of races even among the nobility. The connexion with Iran continued in the extreme North-west to about 300 B. C., after which Indian Aryan started its isolated history.

Direct evidence about racial mixture is not to be found from the linguistic or literary documents of the period immediately after the Vedic age, although there is an extension of the Aryan speech in the East, and there are new things in the language in matters of detail. The cultivation of rice in the Ganges Valley would presuppose a dense and continuous non-Aryan population with a more closely bound social organisation than that to be found in the drier lands. But there are ample indications that the Aryan speech had come under quite altered circumstances. The grammar is simplified, more to suit people who have to acquire it as a language which is not their native tongue. Analogy is widely at work in normalising forms. The *Ablaut*-system is broken up. Archaic words occurring in the Vedas are abandoned: new words are created, in connexion with the new subjects treated in literature, and new words come in from Aryan spoken dialects as well as from the non-Aryan languages. Classical Sanskrit comes up and clothes in its antique and noble costume a mass of vernacular literature, *e.g.* in the Mahabharata. A certain number of artificialities which would be hardly possible in a living language manifest themselves in Classical Sanskrit, which remains the literary speech of the upper classes.

The Asoka Inscriptions, offering a number of texts forming, as it were, the first *Linguistic Survey of India*, for the first time give us a glimpse of the popular speeches ; but there are limitations to this glimpse even, which Prof. Bloch discusses. He touches upon the inter-relation of the inscriptional Prakrits, and the problem of the home dialect of Pali, and of the origin of the " Mixed Sanskrit " of the Buddhists. The Prakrits of literature, and ' Apabhransa '—these are originally connected with some local areas, no doubt ; but the extant literatures in them are not documents of living languages—they are just " the symbols of successive stages of Indo-Aryan considered in its *ensemble*. The details preserved in one or other of these serve less to specify the dialect than to recognise intermediate stages or to make guesses at evolutions which were arrested."

Throughout the linguistic history of Indo-Aryan, we note a Unity of Indian Culture, a unity of a very early date, which is also the

Unity of Brahmanism. Only the North-west, for quite a long time Buddhistic (although there subsist memories of the Vedic age among North-western names), and Ceylon, Buddhist even now, have remained outside the pale of this unity. Sanskrit has been the great unifier.

Professor Bloch then discusses the way in which the Indo-Aryan speeches other than Sanskrit—Pali in particular among these—have preserved older traits of Aryan and Indo-European which were neglected by Sanskrit.

The beginnings of the New Indo-Aryan period are then discussed by Prof. Bloch. The date *c.* 700 A.C. for the Old Bengali *Caryā-padas*, which Dr. M. Shahidullah suggested and to which Prof. Bloch refers, appears to be too early. Dr. P. C. Bagchi agrees with the present writer in ascribing them to the 11th-12th centuries. For the oldest texts in the other vernaculars, the textual tradition is not sure, generally ; the manuscript tradition is scarcely better than the oral tradition. And herein Prof. Bloch is right. In rare cases we have authentic MSS. giving something like the actual composition of the author. Even then the language from the very nature of things is not the contemporary spoken language of the author—it is a more or less artificial, " archaisant " literary speech. It is only in a work like the *Linguistic Survey of India* we find an attempt (even in the *Survey* it is not always successful) at recording something like a photograph of the living dialects ; and we find it also in some recent works in the various languages frankly using the colloquial.

The continuity of Indo-Aryan through the centuries is an important fact to consider. Brahmanical culture spread among the upper classes, and then it filtered down to the masses. The network of related languages or dialects was bound up strongly without destroying the local idioms. And one would be tempted to think that the modern languages rest on the separate old dialects, and reproduce their original peculiarities. But the ties of linguistic unification were so close as apparently to transcend original dialectal differences: it would appear as if the New Indo-Aryan speeches have all (except the out-of-the-way languages like Sinhalese and Romany and the dialects of the North-west) descended from a Single Middle Indo-Aryan speech, the unique successor of a unique Sanskrit. As a result of this, sharp lines of division among New Indo-Aryan languages are not found, the frontiers are vague. The lines of isogloss overlap neighbouring provinces.

The last statement is true ; nevertheless, the main dialect or speech areas in New Indo-Aryan, as Dr. Dhirendra Varma has suggested, correspond roughly with the ancient territorial areas,—the traditions of which have continued in the local or provincial feeling of the people. The Pāla empire may have comprised in a single political unity the whole of Bengal and Bihar, but the feeling of the people in the different areas has preserved very living and active memories of the old provincial divisions that are perpetuated through present-day dialectal variations: Vaṅga, Rāḍha, Varendra, Caṭṭala, Kāmarūpa, Tīrabhukti or Mithilā and Magadha all live their separate and ancient provincial entities in an altered shape, as distinct dialectal tracts.

Prof. Bloch proposes to himself in his book to study the characters of the principal groups, and not the full and precise subdivisions. The languages which have deviated most from the Indo-Aryan norm are Sinhalese, the Gipsy dialects of Asia and Europe, and the Dardic speeches, and these have a very great interest and importance although they are spoken by a very few people as compared with the great languages like Hindustani and Bengali.

Lahnda and Sindhi agree in certain respects with the speeches of the North-west: they would appear to have entered into the general community of New Indo-Aryan speeches of interior India rather late. The character of these latter was the result of a fundamental difference of development, and of non-Aryan influences.

Looking at the New Indo-Aryan languages as they now are, there would be an impression as if there was a Central and an Outer group as Grierson proposed; but Prof. Bloch thinks (and we agree with him) that details of isogloss will probably not bear out this kind of grouping.

Prof. Bloch finishes his *Introduction* with a remark on the general character of the New Indo-Aryan languages as instruments of culture, which perhaps calls for a little comment. The vernaculars have remained, he says, but folk-speeches, giving expression to lyric poetry, no doubt, but not to science. Prof. Bloch reverts to the same topic at length at pp. 321 322, in his *Conclusion,* where be draws attention to the fact that the vernaculars were never seriously studied in schools, and their culture in both MIA. and NIA. stages (up to very recent times, too, for the latter stage) was subservient to Sanskrit. When the need arose for them to meet the demands of science through a modern system of education becoming widely spread, difficulties were evinced because the vernaculars were not ready as finished instruments of expression. This is largely evidenced from the halting and not precise syntax of New Indo-Aryan.

It is true that the New Indo-Aryan vernaculars were not ready as complete or perfected instruments for the expression of modern ideas and modern science ; but it would not be proper to say that these have always remained vulgar tongues, not employed for the expression of higher culture. Of course, of the exact sciences and of exact thinking there was very little in medieval India as much as in medieval Europe outside of the schools where Sanskrit and Latin were used ; but the vernaculars in India have ably served philosophy: witness works like the *Jñāneśvarī* (Marathi, 13th century), the *Caitanya-caritāmṛta* (Bengali, 16th century), and the *Pakṣapāta-rahita Anubhava-prakāśa* (16th century) in Early Hindi (mainly Braj), to mention three outstanding works in as many vernaculars. It has also to be remembered that the scientific tradition was oral, rather than written ; and the Sanskrit texts being there, vernacular works were rare, but they were not absolutely wanting. An Assamese work on elephant-training and treatment of the diseases of elephants, an Oriya work on architecture, a Bengali work on fortifications (a rarity—I saw a few pages of this in a MS. collection in West Bengal) :—these are meagre indications of the employ of the vernaculars for science, no doubt, but they are indications nevertheless.

I have given in the above paragraphs more or less the gist of Prof. Bloch's *Introduction*, because of its very clear and authoritative bird's-eye view of the general trend of the history of Indo Aryan. Prof. Bloch's treatment of *Phonetics* and *Phonology* (pp. 29-95), *Morphology* (pp. 99-300) and *Syntax* (pp. 303-319) is a masterly one, and he has noted in brief all the problems, general and special. From this point, the work will be a *vade mecum* for all serious students of Indo-Aryan Linguistics for some time to come: a reference-book for problems which will have to be tackled before any real advance can be made in the historical study of Indo-Aryan.

Prof. Bloch first discusses the history of the vowels in Indo-Aryan, from Vedic onwards, tracing their development from Indo-European and Aryan. Among other things, he compares Greek transcriptions of Indian names, and *vice versa,* to find out the pronunciation of Old and Middle Indo-Aryan vowels. At p. 33, he thinks, from transcriptions with Greek *o* for Indian *u* and Indian *u* for Greek *o*, that the short *u* of Indo-Aryan was more open than the corresponding long sound. Can we take these transcriptions as good evidence to establish this view ? The Greek *o* itself was very close, almost an *u* ; hence we find Latin *Publicola*=Greek *Poplikolas*, Greek *nomismat-*=Latin *numisma*. So it is no wonder that we have *-gupta* > *-koptos*, *Uttarakuru* > *Ottorakoros*.

One of the most noteworthy things in the vowels of Indo-Aryan is the loss of accord between the poor vowel system of Sanskrit and the various *Abläut* grades which are such a vital thing in Indo-European. The loss of *ṛ* and the elimination of the long diphthongs carried this disaccord further from Old Indo-Aryan times, and is of very great significance in the subsequent development of Indo-Aryan.

One problem of MIA. phonology appears to be unsolved: the case of forms like *dīgha*, *dīha*, *lākhā* (p. 39), *gāya*, *gōya*, *khēya*, *jāyā*, *rāī* (p. 89: *-tr->*-t-* [instead of *-tt-*] > *zero*), *sīsa*, *pāsa*, *vēṭh-* (from *veṭṭh-*) > *veḍh*, *koṛh* < *kuṣṭha*,* *kōṭha*, etc. (p. 89). These and similar cases would suggest the simplification of double consonants to single ones as early as Early MIA. In some cases NIA. equivalents bear out, in others they contradict the MIA. forms, which also appear to go against the general spirit of MIA. phonology. How to explain them in their *ensemble* ? Individual words may be explained independently of the rest. Can we assume here the influence of the imperfect graphic system of the old Brahmi in Early MIA., when double consonants were not indicated, and a long vowel plus a single consonant not infrequently occurred for what was in actual pronunciation a short vowel plus double (or long) consonant ? Witness Asokan spellings like Girnar *tīvo*=Kalsi *tī̆ve* (=*tivva*) ; K. *tī̆ni*, Dhauli etc. *tī̆ṃni* ; G. Br. *dī̆gha*, Sd. Br. *dīgha*=*dī̆ggha* ; Bh. *diṇa*=*diṃna* ; G. *dhama*=*dhaṃma*, G. *dhāmādhisṭānāya*=*dharmādhiṣṭhānāya* (once *dhāma*=*dhaṃma*) ; K. *cikī̆sā*=G. *cikīchā* ; G. *Pāḍā*=K. *Pā̆ṃḍa* ; G. *mādavaṃ*=K. *mā̆davaṃ* ; G. *rāño*, *rā̆ño* =*rañño* ; G. *rājūke*=elsewhere *lā̆juka-* ; *vaḍhī̆sati* also *vadhīsati* ; K. *vā̆sa*=G.*vāsa* ; G. *sūpāthāya* (-ā̆*ttha-*), K. *sūpā̆ṭhāye* (-ā̆*ṭṭha-*). So that some at least of the MIA. forms with single instead of double consonant after a long vowel may be explained as graphic in origin ; and in those cases where in NIA. we have equivalents based on the single consonant MIA. forms, we might look upon the MIA. sources as having developed spelling pronunciations, easy enough to be admitted in the speech when single consonants were not yet spirantised (*e.g. gātra=gătta*, written in old Brahmi as *găta*, *gāta* ; the spelling *gāta* modified the pronunciation of *gătta* to *gāta*, which then gave *gāa*, NIA. Bengali *gā*).

Query: was Asokan *aṃna* really pronounced as ãna, instead of *anna* ? Was, then, *dhaṃma* just *dhā̃ma*, and not *dhamma* ? *puṃña*= *pũña*, and not *puññā* ? The later, NIA. *ān*, *dhām*, *pūn* would suggest the double or long nasal, rather than a nasalised vowel.

The question of consonantal gemination, among scores of other important matters, has been brilliantly treated in the book, and some suggestions have been offered. The tendency to geminate consonants in NIA. is noted ; but in this matter, so far as NIA. is concerned, we have to consider emphasis of some sort, even affectation, as a source of gemination when it is not warranted by etymology. Hindustani *ummīd* as against *umēd*, p. 94, is illustrative of this.

There is in interior India among both Hindus and Musalmans a tacit acceptance of the superiority, physical primarily (and as much moral as is based on the physical), of the people of the North-west, of whom the Panjabis are typical: this is responsible for 'Panjabising' certain words, which are tolerated and even adopted in Hindustani etc.: *e.g.*, *caddar* for *cādar*, *naddī* for *nadī*,—apart from the initial Panjabi influences which gave to Hindustani words like *sac* (<*sacc*) for *sā̃c*, *kal* (<*kall*) for *kāl*, *miṭṭī* besides *māṭī*, *rattī*, *nath*<*natth*, etc.; so *cand* appears more virile than *cā̃d*, *makkhan* has found a place beside *mākhan*, *battī* beside *bātī* (p. 40). In MIA. a similar kind of thing was perhaps equally responsible for *lakuṭa* >*laüḍa* beside **lakkuḍa*>*lakḍī*, **assīti*>Hind. Panj. *assī* besides *asĩi* (*asīti*), *callaï* beside *calaï* (NIA. *cāl*, *caḷ*) (p. 93), *ulūka* beside **ullūka*> Hind. *ullū* (p. 92); and in addition, we have to consider dialectal divergences (*e.g.* Skt. *sārikā*, and **sālikk(h)a*->Beng. *sālik(h)*), and the influence of Skt. in lending semi-tatsamas (*e.g.* *ēka*> MIA. *ea*> Assamese *e-*, Nepali (*y*)*e-* in *yeuṭā*, and MIA. sts. *ekka*>NIA. *ēk*).

The position of the North-western (Dardic) dialects in the Aryan family (pp. 18, 19, 51) is a moot-point in which Grierson stands alone, who postulated a threefold subdivision of Aryan into *Indo-Aryan*, *Iranian* and "*Dardic*," while other scholars like Morgenstierne, Bloch and Turner admit only a two-fold subdivision into *Iranian* and *Indo-Aryan*, the latter embracing "*Dardic*." But the development of the "*Dardic*" speeches has been independent of Sanskrit and the general Indian norm, so much so that they stand apart from Common New Indo-Aryan in both sounds and forms ; and the Kafir group of Dardic (as Bloch notes, p. 51) presents certain independent peculiarities in Phonology which mark it from both Indo-Aryan and Iranian. Sinhalese and the Gipsy dialects are more in line with Common New Indo-Aryan than the Dardic speeches. It seems reasonable that, with their peculiar line of development and their partial preservation of Indo-Iranian traits not retained in either Indo-Aryan or Iranian, the Dardic dialects be best grouped apart—even though the ancestors of some of their speakers were of the community of Vedic tribes in the past (*cf.* p. 14). In his presentation of facts Prof. Bloch has to treat the Dardic speeches separately in most cases, as if they had not much family resemblance with Common Indo-Aryan.

A few minor matters to note under *Phonology* :

p. 32: *Ilāhābād* is not from *Allāhābād*, and is not a case of *a>i*: the word is Arab. *ilāh*. Is *jhigṛā* (=*jhagṛā*) a Hindustani word ? Bengali *khejur, khājur* (<*kharjura*)—not *khijur*.

p. 33: Beng. *puni*, not *paṇi*.

p. 43: Marathi *āmhī* would appear to be the MIA. ins. *amhehi* rather than the nom. *amhe* ; Marathi *jo* is rather from OIA. *yakaḥ*> *jao, jaũ*, than from *yaḥ*.

p. 44: *bewā*: it is Persian.

The loss of interior vowels is due to different stress habits in Hindustani and Bengali.

p. 45: Oriya *ulaṭibā*, not *ulṭibā*.

p. 46: Beng. has *pũthi* (W. Bengali) and *puthi* (E. Bengali).

p. 47: Beng. *nid* (*nidrā*) is really *nĩd* ; Early Bengali had *ninda* (=*ni*^{n}*da*) as much as Hindustani.

p. 48: A greater rôle was certainly played by stress accent than what Prof. Bloch is prepared to give it in the evolution of MIA. (and undoubtedly of NIA.). The archaistic character of the literary languages and their old-fashioned spellings disguise the question. *Cf.* Early Oriya forms like *gajápti, pruṣóttama* or *puruṣótma, jogíbra* (=*yogívara*) etc., noted in my ODBL., p. 107.

p. 49: E. Bengali *b'āt, k'ā*^{n}*d-* ' rice, shoulder,' not *b'at, k'anda*.

p. 52: The palatals in OIA. and Skt.: were these affricates (mi-occlusives)? Were not these stops, like *ti* and *di* in French *tiens* and *Dieu* ? They seem to have become affricates (*cś* or *tś, jz'* or *dz'*) in the East, and this is the net (spaṣṭa) value of *c j* noted by Vararuci for Magadhi, as opposed to the palatal stop value for Sauraseni which was apt to be elided. See ODBL., pp. 245-249.

p. 53: The cerebrals. Certain NIA. dialects have only one set of alveolars for the two sets of dentals and cerebrals, *e.g.*, Surat Gujarati, Parsi Gujarati, Assamese, and probably also Tharu of the U.P. *tarai.* The sounds of the Kol speech Savara may be alveolars.

p. 56: Are not Skt. *śithila,* Pali *saṭhila* and Pkt. *siḍhila* better derived from **śṛthila,* rather than from **śrathila* ?

p. 57 (p. 85): In certain forms of E. Bengali (*e.g.* Noakhali) also we have cerebralisation of *dr* to *ḍ(r)*: *tsåndฺ(r)å*, *Någenḍ(r)å*, etc. Similarly, Sindhi *canḍo.*

Beside Kashmiri *pe=patati,* as opp. to * *paṭati>paḍaï>paḍe,* we have also Sindhi, Lahnda and Panjabi *pae.* The dialects of the 'hinterland' of India preferred the cerebralised form, of whatever origin.

p. 59: Is *ṭhākur* (*ṭhakkura*) really the New Persian *tekin,* as Sylvain Lévi thought? Courtesy titles or nobility titles of foreign origin are common enough (it has been suggested that Skt. *kāyastha,* Pkt. *kāyattha* is from the Old Persian *xšāyaθiya,* Indianised through an early MIA. rendering like **khāyathya, *khāyattha*) ; but what is the original meaning of the word *ṭhākur* ? It seems primarily it means an 'idol,' then a god, then supreme god ; and like *īśvara* and *deva, ṭhakkura* became a title of respect, for Brahmans (in Bengal, Bihar) and for Kshatriyas (in Northern India generally). Of course, the reverse process may have taken place ; *cf. gosvāmin>* E.H. *gusā̃i, gusaĩyā* 'God'; but the source seems to be a native MIA. derivative from √ *sthā*: *cf.* the expression *calaṁṣ-ṭhakkuraḥ*=' walking idol.'

With Beng. *ḍiṅgi* we should connect *ḍiṅgā*='boat,' *ḍoṅgā*='a dugout canoe.' Connexion with the Turki word *deñiz* is extremely doubtful. The word *junk* may be connected with it—the original meaning of *junk* probably being 'shell': *cf.* Bengali *joṅga-ṛā*=' shell,' and Bengali *chip*='a kind of swift canoe,' which may be either<*kṣipra,* or <Deśī *sippa*=' shell.'

p. 62: Spirant pronunciation.

OIA. lost it, no doubt, but from the closing centuries of the 1st millennium B.C., the spirant pronunciation of the MIA. intervocal stops was the rule—much as in modern Greek and Spanish—as attested by the hesitancy in MIA. orthography and as evidenced from the Indian alphabet as applied to foreign (Central Asian) languages.

In NIA., spirant pronunciation is farely common: this is sometimes described as ' under-articulation of consonants ' (*cf.* H.S. Perera, *Sinhalese Phonetic Reader*, Introduction ; S. K. Chatterji, *Bengali Phonetic Reader*, Introduction). *Cf. bābā*=Panjabi *bāwā, bībi*=Hind. *bīwī* or *bī*, etc. In some dialects, it is widespread, or regular.

p. 70: Voiced forms of the sibilants in MIA. Asokan Kharoshthi *badaya*=**bādaz′a* shows at least *-ś-* > *-z′-* in the North-western Prakrit of the 3rd century B.C.; *y->* *z′->* *j-* explains better the change of OIA. *y-* to MIA. *j-*; and the letter *y* = *z′* prepared the way for the Ancient North Indian ligature *ys*=*z*, the voiced form of *s*. Probably in some of the spoken dialects, *-ś-* *-ṣ-* *-s->* *-z′-* *-ẓ-* *-z-* was as much current as *-s->* *-z-* in Old Latin and Primitive Germanic, and this situation is preserved in some of the Dardic speeches.

p. 84: Bengali *ubha* < *ūrdhva*.

p. 87: *-anti*, 3 pl. of verbs, is preserved in Oriya, in which OIA. final vowels still live. Beng. *-en* for plural of verbs (now honorific, both sg. and pl.) would appear to be of nominal origin (*-n* < *-ānām*, gen. pl. of OIA., extended to the nom. pl. in NIA.).

p. 93: The word *śādī*, 'marriage' is Pers., not Arab. The form *śāddi* is not Bengali. Gemination is for emphasis in Bengali (see ODBL., p. 448).

Prof. Bloch insists on the stability of the elements in the phonetic system of IA. throughout the ages. But surely this stability is on the surface only; the orthography disguises the real state of things. The more the dialects are being studied phonetically, the greater does the diversity or difference from OIA. become palpable.

One fact Prof. Bloch makes clear. The rôle of the sounds has changed completely from OIA. to NIA. The old vowels and consonants had an etymological value, as in Sanskrit ; they are, from MIA. downwards, and particularly in NIA., dependent more on neighbouring sounds, vocal and consonantal, *i.e.* more on their relative force, their entourage. A new equilibrium for the phonetic system thus came to be established. Rhythm and etymology became the motive power. Precise vowels and consonants had a clear and precise relation to the facts of the morphology ; and when the precision and fixity of the sound was broken up, the morphology could not remain unaltered, it sought new ways of functioning.

Under *Morphology*, Prof. Bloch first illustrates the close connexion between vowel-alternation and noun and verb morphology, and points out how this connexion became broken up, and confusion ensued from the beginning of the Vedic period. In the declension of the noun we have a variety of suffixes in OIA. which tend all to come under a single suffix *-a*. Alternation of forms occurs already among the irregular survivals in Vedic (*e.g. asṛk*, gen. *asnaḥ*; *udakam*, gen. *udnaḥ*), and new things are visible in Skt. which are duly noted (pp. 117-118). These are not mere readjustments, but they separate Sanskrit from Iranian (p. 121). Archaic and new forms occurring side by side in the Vedic texts show that the former were not current in the spoken language—they are just survivals from antiquity. The matters of detail, which mark off Skt. noun inflexion (where we find a regrouping of forms from within) from that of the Vedic noun and also from that of the Skt. pronouns, are indicated at length. The changes in Early MIA., Prakrit and Apabhransa are touched upon in their salient forms.

The Ap. genitive forms *puttaha, puttaho* are traced to the pronominal forms *maha, tuha,* modified by other forms. Usually these are derived from the gen. *putrasya* ; it appears that this pronominal basis for the derivation is less complex phonetically. So, too, *puttāhā̃, puttāhā̃* = gen. sg. *puttaha* + -ā̃ < *-ānām*. The source of Ap. *maha, tuha* is Indo-European **meghe*, **tebhe*, attested from Old Slav; to these is to be attached also the Asokan (Shahbazgarhi) *maa*.

The morphology of the noun in New Indo-Aryan then comes in for detailed study in its origin and its function (pp. 153-188). It originated out of the ruins of the old system brought about by phonological development and by the necessity for a new structure. There is also the effect of the pre-Aryan substrata in the matter of most of the innovations (which are noted in the proper places) relating to gender, number and case.

Prof. Bloch shows how the oblique in New Indo-Aryan originated in the old locative (p. 158). The Old Indo-Aryan prepositions, which could also be used as post-positions, have practically all disappeared, surviving only in a fragmentary form as pre-verbials (*e.g. apa-smarati* > **pa-ssaraï* > Beng. *p-āsare* 'forgets', etc.). The disappearance of these prepositions or pre-verbials in New Indo-Aryan is a sign of their elimination from the language from Middle Indo-Aryan, which took up a wider employ of inflected forms of various nouns—a usage already in operation (although in a restricted way) in the Rigveda. A very suggestive survey of the origin of the post-positions is given by the author in pp. 159-161.

Pp. 162-163: In the case of compound formations like Hindustani *pānī-wānī* 'water etc.,' we have two factors at work: first, a juxtaposition of two words meaning the same thing to convey a vague or general, or a detailed idea or association of ideas ; *e.g. asre-pārśve*=*ās-pās* (sometimes we have juxtaposition of words from different sources, which would indicate the existence of 'Polyglottism' in Indo-Aryan : *e.g.* OIA. *kārṣāpaṇa*=Old Pers. *karša*+IA. (of Kol origin) *paṇa*; *śālihotra* 'horse' =Old Kol * *śāli*<* *sādi*, **sāta*+pre-Aryan **ghotra*=*ghoṭa* ; NIA. *rājā-bādśāh*, *jhaṇḍā-niśān*, *pāũ-roṭī* etc.) ; and secondly, the addition of an unmeaning 'echo word,' which is based on a certain sense of rhythm, vocal and consonantal. The former is a native Indo-Aryan habit, the latter undoubtedly is non-Aryan in origin.

P. 164: Bengali *kāliyā* (> *kele* in the Standard Colloquial). The use of these pleonastic enlargements (*kāla*+*-ika-*+*-āka*) have been fully discussed by Hoernle in his 'Gaudian Grammar.'

P. 168: Should we consider the nouns (bases) in *-ā* beside the nominatives in *-e* (as in Bengali) as recent borrowings from Hindi ? The *-ā* forms, at least in Bengali, appear to be from *-āka*, and were definite in meaning (*e.g.* MIA. *kāla*>*kāl* as in *kāla-sarpa*>*kāl-sāp*=' black snake,' *kāla-ka*>*kālaa*>*kāla*, *kālo*=' black,' adjective, and **kālāka* > *kālāa* > *kālā*='the black one'). It is not unlikely that the nominative in *-e* (< *-aï* <*-ae* < *-ake* < *-akaḥ*) made room for the *-āka* form which lost a great deal of its definitive force.

P. 172: Can we accept Hind. nom.pl. *ghoṛe* as being from *ghoṭakāḥ*> **ghoḍaa* > **ghoḍaya*, in the presence of Old Hindi *ghoḍuhi* ? *ghoḍahi* is undoubtedly the ins. pl., extended to the nom., just as the gen. pl. *ghoḍan* etc. (<*ghoṭakānām*) also gave the nominative pl. form. Is the Hind. fem. pl. *ghoṛiyā̃* from MIA. **ghoḍiāo*, rather than a new formation, *ghoṛī* + -ā̃ ?

P. 178: The Hind. oblique sg. *ghoṛe* : is not the source the old locative in *-hi*—*ghoḍahi*—directly, rather than a form in *-aha* (**ghoḍayā* < **ghoḍaā* < *ghoḍaaha*)?

P. 183: Marathi *gharī-cā*, Gujarati *ā deś-mā-nā loko*. We have here a further advance in morphology, necessitated by reasons of syntax, where there is a new declension of inflected or post-positional forms (*cf.* Bengali *āge-kār*, *bāire-kār*, *gharer-bhitare-kār* beside *bhitar-kār* ; Daknī Hind. *mere-kũ*, Hind. *us-mẽ-se*, etc.)

P. 186: The modern uninflected comparison of adjectives of NIA. originated already in MIA. (Pali), and it agrees with Dravidian and Kol (Munda).

Pp. 190, 191: Old Beng. *moe* is really *mo*+ẽ, different from Middle Beng. *mui* (=Old Beng. *mai, maĩ*) which is from *mayā*+*-ena*: Assamese *mai*, Bengali *mui*, Oriya *mũ* etc. represent the old instrumental, while *mo-* is best explained as being from OIA. gen. *mama*, rather than from Ap. *mahu*.

P. 195: Bihari honorific 2nd pers. pron. *rauwā̃, raurā, raur*, would appear to be from *rājakula* (=Magadhi Pkt. *lāula*, W. Hindi *rāwal*) rather than from *rājarāja*.

P. 201: *je* in Awadhi, Beng., Oriya would appear to be OIA. *yakaḥ*, Mag. **yake* (*cf*. Assamese *ji*=*zi* < Mag. *je*=*yaḥ* 'who'). The neuter or inanimate use of *je* in Nepali and Kumaoni is evidently different—probably we have here the old neuter form as in Marathi *jẽ*. Gujarati *je, te* are difficult to explain : could these be the oblique (instrumental ?) generalised as the base ?

In the section on the Verb (pp. 207-300), there are penetrating studies of the relative situation in Old and Middle as well as New Indo-Aryan which will long remain a joy to the linguistician of Indo-Aryan. Innovations, noticed at each phase, are treated historically, and their *raison d'être* discussed. A few points may be noted:

Pp. 245, 246: Beng. 1st pers. pres. ('radical' tense) *cali*; this is not derived from the corresponding OIA. 1st pers. pres. indicative, but it is, as Dr. M. Shahidullah has shown from the *Śrīkṛṣṇa-kīrtana*, a passive form: *asmābhiḥ* * *calyate*>*amhahi calīe*> OB. MB. *āmhe, āmhi calīe, calī*> NB. *āmi cali*. A parallel case is that of the Gujarati *ame cālie*. Early Bengali and Assamese *mai calõ* (singular)=OIA. *mayā* (for *aham*) *calāmi*.

P. 245: MB. *calenta, calanta*. Is the former really of causative origin ? Or is it not an intermediate stage in the development of *calit-* from *calanta* ?

P. 274: We have the beginnings of the NIA. compound tenses in Pali and other MIA., no doubt, but it looks as if a start *de novo* was made in NIA., on the basis of the NIA participials and the substantive verb. The development is parallel to and contemporaneous with what we see in the Modern Germanic and Romance languages.

P. 278 (also pp. 293, 294, 295): Some Bengali forms here should be corrected in orthography: *hoi* to *hay* ; *ki karā hay* ; *khāwā*, not *khāyā* ; *karāna*, not *kāran* ; *pāiyā*, not *pāyā* ; *dekhilām*, not *dekhitām* ; *jāy*, not *jay*.

P. 279: Oriya *mu debā dhāna* is word for word from *mayā dātavyaṃ dhānyam*, not *ahaṃ dātavya-dhānyam*. The Oriya word is *gacha*, not *gach* (also at p. 306).

P. 285: The conjunctive in *-i, ī*: why not **-karya* (for *kṛtvā*) > *karia* > *karī*, *kari*, and *kari(a)* + *-ā* > Beng. *kariyā*, etc.?

P. 288: Bengali future precative *-iyo* is a relic of the old sigmatic future of OIA.: *e.g.* *kariṣyatha* >*karīhaha*> Mid. Beng. *kariha* >*kariya*> *kari(yo)* > *kairo* > (New Beng. Standard Colloquial) *koro*.

P. 293: The Bengali compound tense forms should be written as one word. Bengali words—*khāwā* (for *khawā*), *habe* (for *hobe*), *paṛā* (for *parā*).

P. 295: The compound verb constructions are certainly developing in New Indo-Aryan into a proper conjugation (tense and mood forms).

The section dealing with the historical syntax of Indo-Aryan (*La Phrase*, pp. 301-319) discusses the following topics: I. The verb *to be* and the nominal phrase; II. The Order of the Elements (The fundamentals of Indo-Aryan syntax as derived from Indo-European maintained themselves up to MIA., when the rapid deterioration of the inflexional system and the influence of non-Aryan brought in innovations). P. 308—The expression *ki nā* in Bengali, to indicate 'or,' has *nā*=OIA. *nāma* (*kiṃ nāma*), not the negative *na*. III: Liaison of Phrases (Particles) – the history of the old particles and their survival as enclitics and as independent forms are given, as well as new creations.

P. 315: Bengali *jatakkhan, tatakkhan*, not *jatkhan tatkhan* ;

P. 317: correct *maner hata hoy nā* to *maner mata hay nā* ; *bolite che* to *baliteche* ; *bāri* to *bāṛī*.

P. 318: Prof. Bloch has some frank criticism to make about the inadequacies of NIA. syntax in general. The NIA. languages, under the influence of modern thought from Europe, are slowly evolving a new and a supple and forceful syntax in the more cultivated languages like Bengali.

In his *Conclusion* (pp. 321-331), Prof. Bloch makes some general remarks which have the authority of acute observation behind them and are worth our consideration, as being from a dispassionate scholar, although we may not feel inclined to agree with some of them. He says that the best cultivated NIA. languages have, largely through the support of Sanskrit (and to some extent of Persian), been able to attain to a richness of vocabulary equal to that of the European languages ; but they have not as yet succeeded in acquiring the power to express the finer shades of meaning and a psychological connexion noticeable in the more advanced European tongues. This is due largely to the fact that in India culture has not been so varied and so widely spread as to enable the language of the masses to profit from the labours of the writers, and the literary style to nourish itself from the popular sources. Culture and the vernacular speeches have so long remained divorced from each other.

The de-Aryanisation of Indo-Aryan in its spirit was a sort of ' barbarising ' of it: Vedic and the speech of the Brāhmaṇas possessed a refinement unique in Indo-European of that age, and it was lost in MIA. when the language spread among the speakers of non-Aryan. This remark has been made, of course, from the point of view of Indo-European; and, certainly, it must be admitted that the Indo-European speech is a finer and subtler vehicle of expression than many of the languages it displaced, in India as elsewhere.

Prof. Bloch then discusses briefly the possible channels and the range of non-Aryan influence on Indo-Aryan. A cautious line of approach is revealed in the relevant few pages (pp. 322-328) for solving questions of glossic, phonological and morphological agreements between Aryan and non-Aryan in India.

On the whole, Indo-Aryan, according to Prof. Bloch, shows in its development, inspite of some palpable non-Aryan influences, a proper evolution: there has not been a denaturalisation. Except in phonetics, there has been a close agreement, and in many cases even a parallel development, in both Indo-Aryan and Iranian (pp. 328-330), in morphology as well as in vocabulary ; which shows that Indo-Aryan has not gone far away from its immediate sister of Iran. Prof. Bloch is disinclined to magnify the non-Aryan influence in the development of the Aryan speech in India. In spite of profound local non-Aryan influences, Indo-Aryan, according to Prof. Bloch, has not been led to cut itself off from the Aryan speech of Iran, and differenciate itself excessively from other Indo-European tongues. The internal force of Indo-Aryan itself, the prestige of Sanskrit, the bonds with the West, and the influence of Persian, have all sought to keep the character of Indo-Aryan intact. And English will now help to strengthen the Indo-European character of Indo-Aryan once more.

All this no doubt true : but the part played by non-Aryan influences in the transformation of Indo-Aryan deserves repeated investigation by students of Indo-Aryan Linguistics in the future, when we have made further advance in the subject by study of the dialects of both Aryan and non-Aryan. Primitive Indo-European appears to have undergone a far greater transformation in India than say in German, Latin, Hellenic or Slav lands. The influence of the substrata—of the alien languages displaced—is present everywhere, without doubt; but in India we are better placed to pursue our enquiries, as the Austric and Dravidian substrata still live on in the present-day Kol and Dravidian speeches. To my mind, the situation in Indo-Aryan can be best summed up by means of a figure: it is the waters of a new stream flowing through the channels of another one which had carved out its course in its own way long long ago: and the new waters simply followed the old channel. The *Sprachgut* or speech-material of Indo-Aryan is mainly Indo-European: but its expression, its spirit, and its manner is largely that of non-Aryan—in its sound-system and its syntax, if not so much in the bulk of its roots, affixes and inflexions.

This important work thus ends with a magisterial *resumé* of the situation for Indo-Aryan, as the science and the cultural acumen of the author can survey it. We have in this work an enrichment of our literature on Indo-European linguistics. It takes its place worthily beside such classics as Antoine Meillet's *Langues Indo-Européennes* and *Slave Cummun*, illuminating its special domain with its clear and penetrating light for the guidance of workers to follow.

HISTORY OF THE SUEZ CANAL

ROMOLO TRITONI

DURING the Italo-Ethiopian conflict there was the danger of seeing the Suez Canal closed by the English Government. This was done notwithstanding the neutrality of that canal. This circumstance induces us to enquire about any other risk which the canal might run in the future.

The history of the canal is old and well-known. We should not spend time in reproducing it, but we are compelled by the necessity of the cause, in the lawyers' language to hastily recall to mind some of its special aspects. From very remote times there existed a connection between the Red Sea and the Mediterranean which exploited the arms of the Nile, as a matter of fact, between the two cities of Suez and the vanished Pelusio, washed by those seas and with a distance between them of less than 200 kilometers, there existed a longitudinal depression on which, at half way, there was another horizontal depression, sloping towards the west till it almost touched a branch of the Nile. Exploiting these two depressions and such nearness, a waterway was dug and joined with the Nile, thus connecting the two above-mentioned seas. Naturally these waterways were not imposing, but were sufficient for the navigating of that age. From an interesting article in the *Nuova Autologia* (Goffredo Coppola, Grecie Romani in Ethiopia, 16 December 1935), we learn the recent publication of a paper from which it appears that the Tolemies introduced, perhaps at the time of Tolemy X, a special tax for the passage of boats through the strait, a real *Vectigal Maris Rubri* which was collected and continued by the Romans. This watery way was called the canal of the Pharaohs which, under the Romans improved by Traianus, became the clebrated *Amnis Traianus.* During the Byzantine rule the canal was silted ; the silt was afterwards removed by Amr Tbual As, the Arab conqueror of Egypt (641-642) and was called the canal of the Prince of the Faithful. During the Middle Ages the traffic was diverted across the isthmus or the adjacent regions, by way of land. The Venetians, who fell victims to the competition of the new seaway of the Cape towards India, again conceived the plan of opening the above-mentioned passage but the plan was not realized.

In more recent times the French policy in the Mediterranean, developed by King Louis XIV, again took up the idea of this great way of communication. Another important factor meanwhile intervened in the Mediterranean, *i. e.*, the beginning of the English policy in this sea which had its birth, in 1740, in the occupation of Gibraltar. Gradually as the English possession of India began to be stronger, that policy had an orientation towards Egypt. The expedition of Bonaparte in Egypt had the aim of frustrating there new and growing aspirations of England. Napoleon also took with him scientists who were made to study the possibility of cutting the isthmus, but on account of the mistake committed in 1803 by Le Per'e, who held that the level of the Red Sea was higher by ten meters than that of the Mediterranean, the plan was given up. Meanwhile the taking of Malta revealed another affirmation of the British aspirations of making this sea English. Egypt and the way to India increased the rivalry between France and England and the latter, realizing the importance of the communications of the isthmus, began to assert her supremacy in the valley of the Nile.

When the Italian hydraulist Paleocapa demonstrated that there was no difference in the level of the two seas, the plan of cutting the isthmus was again taken up and a canal, 161 kilometers long, was dug by Ferdinand de Lesseps. He was not an engineer, but a French consul and a friend of Said Pasha, Viceroy of Egypt, whom he induced to undertake the great work. De Lesseps, a great business man, was to be admired for the tenacity with which he overcame all the difficulties and obstacles. He obtained from Said, two firmans of concession in 1854 and 1856, formed a Universal company of Suez canal, with shares, assuring it of many privileges, specially as regards the terrains in the neighbouring zone of the canal which afterwards Egypt could, through indemnity, recover after a long quarrel which ended with the arbritration of Napoleon III.

But opposition was made by the British Government who held that the canal would make threats to India easier, that it would expose their commerce with the East to the more easy competition of the Mediterranean countries and lastly that a diffuse French colonisation would be established on the isthmus. The English tried with great ardour to have the plan abandoned and to have it substituted by the construction of a railway line, in their hands, from Alexandria to Suez. Besides the pressures which they exerted as much on the Viceroy Said, deceased in 1863, as on his successor Ismail, they also laid pressure on the Sultan of Constantinople on whose consent the ratification of the undertaking depended. As regards the British public opinion, it was so well manipulated that not even a single share of the company was subscribed in England.

In reading the following statements made at that time in Parliament by Lord Palmerston, head of the British Government, it would be difficult to believe them to be true : "The most generous manner," he said, "of considering the plan of Ferdinand de Lesseps is, in my opinion, to hold it to be the greatest deception that has ever been proposed to the simplicity and credulity of the people of our country."

Notwithstanding this the canal was made and inaugurated on the 17th November, 1869, after ten years of work. About half the shares, *i. e.*, 207,111, were subscribed in France and the Viceroy Said Pasha possessed 176,602 shares.

The canal was planned and conceived as a commercial enterprise, entrusted for 99 years to a private society, made with a humanitarian and economic view because it involved a world-wide utility and the commercial existence of many nations. It was conceived as a geographical privilege to be exploited in the manner of a monopoly or perpetual profit of its possessor. As a matter of fact the firmans of concession authorised the formation of a limited society, to which was given the task of executing them ; *i. e.*, a private society, with shares, which could not have an indefinite life. Therefore to this was not given a mandate, but only a concession ; so that, as much within the limits of this, as in the share statute, one meets with all the extremes of a private debenture. From this becomes evident the idea of a speculation to be developed only for a definite period, *i. e.*, till the capital invested is fully remunerated of the risk and hence the control of the share-holders, which is incumbent on the society, cannot continue beyond a reasonable historical cycle.

As a matter of fact the firmans said: "a Universal company for the maritime canal of Suez will be formed to dig a canal fit for big navigation, and the company will enjoy it for 99 years from the day of its opening." It was added that the works were to be made at the exclusive expense of the Company. "The Egyptian Government will receive annually from the Company 15% of the net profits without prejudice to the interests and dividends relating to the shares and without any guarantee on their part in the execution of the works, etc. The tariff will be equal for all nations, etc. At the expiration of the concession the Egyptian Government, substituting the Company, will enjoy without reserve all its rights and will enter into full possession of the canal and of all the dependent establishments. A friendly arrangement or an arrangement by arbitration will determine the indemnity to be given to the Company for the surrender of its materials and moveable objects."

The word indemnity was used so that, once the Company was richly compensated for the sacrifices made and risks run through the heavy contributions made during a century by the ships of all nations, that finality of world benefit which had inspired the undertaking be absolved, thus to make it a thing of universal dominion. As a matter of fact this transitory speculative character of the Company and the exclusion in this of a public function and of a public character, is fixed not only by the 78 articles of the statute of the Company, approved by the Viceroy, articles which establish the usual rules of a limited society, but also by the fact that it was registered, under the Egyptian law, like any other private society.

To confirm the idea of commercial and not political undertaking there is the circumstance that the firmans themselves imposed, about the canal, the obligation of neutrality, *i.e.*, its opening as a neutral passage for all ships of any state, even in time of war.

To prepare this way for acquiring, by all, an undertaking which was to end in world dominion, there was also the circumstance that no country was excluded from the capacity of purchasing shares and that an international committee of skilled engineers was selected to superintend and guide, in the technical side, the undertaking, a committee which even now meets periodically in Paris.

The Khedive who knew quite well the bitterness of the political rivalry between France and England in the Nile Valley, emphasized the character of non-political private society in him who undertook the work and of a trusteeship to be enjoyed only up to the remuneration of pecuniary sacrifices and risks.

Meanwhile, though with delay, the English understood that the canal might be made to favour, rather than diminish, their plans of maritime hegemony in the Mediterranean.

It may be remarked, in this regard, how one thing is the history of the canal and another, that of the British penetration into it. From bitter adversaries the English became devoted students of how to derive from it the maximum amount of special advantage. They began by seizing the first opportunity that presented itself of becoming the principal share-holders. It is a romantic episode in the strange political career of Disraeli.

On the evening of 14th November 1875, the director of the *Pall Mall Gazette* was dining with Baron Oppenheim when he learnt from him that the Khedive Ismail, on account of the disastrous financial situation of Egypt, was negotiating with a French society for the sale of the shares of the canal reserved for him. Next day the Director communicated the news to the Foreign Minister of England, Lord Derby, who immediately passed the information to the President of Ministers, Disraeli. Scenting out the good business, Disraeli immediately informed the Khedive that the British Government would not look with indifference upon the sale of those 176,602 shares to unknown persons and offered him, without even having first consulted Parliament, the price of four million sterling on the guarantee of Rothschild; ten days later (November 25) the relative contract was signed at Cairo and thus every share, of the nominal capital of 500 franks each, was acquired for 566 franks. The profit which the English treasury received from it, amounted in 1920 to 36,744,395 francs annually and to-day it must have increased. It is told that the hereditary princess of Germany informed her mother, Queen Victoria, that her son William (afterwards Emperor) had sent her a letter congratulating her that England had "purchased" the Suez Canal: "Dear Mamma, how jolly!"

Afterwards the English directors of the Company were increased from three to nine.

The revolt of Arabi Pasha and the provisional British occupation of Egypt, which has continued ever since 1882, although more than half a century is past, are too well-known events to require revocation. The first thing that the English troops did as soon as they disembarked, was to take possession of the canal and they closed it for two days notwithstanding the vigorous protests of Lesseps who energetically invoked the neutrality of the canal zone. During the hostilities its service was assumed by the British Admiralty. So, within three years of the occupation of Cyprus by England, another important step was taken for transforming the Mediterranean into an English lake. In 1888, the negotiations were exhausting and difficult to overcome were the tergiversations of England before the European Powers could agree to the convention of Constantinople of 29th October of that year, by which they established a definite regime, for the purpose of guaranteeing the free use of the canal. Article I sanctioned that the canal should never be attacked and should always remain free, in times of war as well as of peace, and open to all mercantile or war ships, without distinction of flag, and that it should never be blocked. Article 4 laid down that even the belligerent ships could pass the canal provided they did so in the minimum indispensible period (24 hours) and without committing any act of hostility within it or within three miles from the terminal ports. Article 7 laid down that no warships could halt in the canal.

It was the duty of the Egyptian Government to see that the provisions of all these articles were respected. Article 12 sanctioned that, for the principle of equality of the Powers to make free use of the canal, no Power would be able to seek territorial or commercial advantages, nor any other privilege in the future international agreements about it. Article 14 added that the Powers agreed that "the obligations of the present treaty will not be limited to the duration of the acts of concession of the Suez Canal Company."

In brief the canal was neutralized by solemnly putting it under the control and safeguard of European Powers. Afterwards during three wars this neutrality was always respected, *i.e.*, during the Spanish-American conflict of 1898 about the question of Cuba, during which the opposing fleets passed through the canal; the Russo-Japanese conflict during which the Russians ships of the Baltic passed directed towards Japan, and the Italo-Turkish conflict of 1911-12, although in this one of the belligerents was the Ottoman Empire which still had nominal sovereignty over Egypt. During the Great War, on the contrary, Turkey and her allies having in vain tried to interrupt the canal, it was closed to the enemy ships.

Notwithstanding such prècedents, Great Britain was recently inclined to close it in favour of Abyssinia.

Curious was the manoeuvre suggested by some official British review to gloss over this projected infraction with the said agreement of 1888. In as much as, it was said, Article 16 of the Covenant of the League of Nations prohibits any commercial and financial relation with the subjects of the state breaking the pact, the canal could be closed as a means of realizing this prohibition. For this purpose the only thing to do was to get a unanimous decision of the Council of the League (Italy excluded) to be added to the text of the abovementioned article, by which even the Suez Cannal could be closed in case of emergency.

It is likewise well to point out the activity developed of late in Egypt. Egypt, who does not belong to the League of Nations and who is connected with Italy through the clause of the most-favoured nation in virtue of the capitulations and of a special recent commercial treaty, was compelled to adopt sanctions.

All this offers another reason to draw still more the attention of all the States on the necessity for Egypt to enjoy a real sovereignty in her own territory and on the dangers which may arise in the Canal Zone from every hegemonic development of others.

After having pointed out all this it does not seem inopportune to cast our look at the future of the Canal Company itself.

Let us first of all fix an indisputable postulate of international character, *i.e.*, that the future development of world commerce cannot be the exclusive matter and competence of the States possessing the banks of a compulsory passage. This interests all nations because the facility of this passage involves the commercial life and the very existence of many States. It is therefore indisputable how it is a common necessity, and specially for Europe, that the canal should have commercial and universal character, So that when Egypt will come into its possession in 1967, it is important for all, on the one hand, that she be under the control of no State which might, according to its own convenience, change to its own exclusive advantage that original character for which the canal was planned and dug and, on the other hand, it is important for all that it should not form, in the hands of the Egyptian Government, a monopoly privilege for perpetual exploitation and speculation.

We do not know if the Pharaohs, who worked the remote river connection indicated from the beginning, realized any passage-tax ; we have however recorded that, at the time of the Tolemies, such a tax existed : now if this connection had remained till to-day in the conditions of that epoch, could it perhaps be claimed that, still in our days, one should continue to pay a kind of toll to fill the treasury of the ruler of the banks under the pretext that in a very remote time, an expenditure was to be made to open the way ?

Let one think now of a very important datum, *i.e.*, of who has really paid the cost of all the expenses of the canal and compensated all risks of capital employed. The payment has been made by all the nations to whom belonged the thousands of ships that have passed through the canal during the last 67 years. The Canal Company enjoyed and enjoys a position of great advantage as is shown by the quotation of more than 18 thousand French francs reached to-day by the original shares of 500 francs, so that the capital invested has already more than sufficiently remunerated its employment and risk, and this within thirty years before the termination of the concession. By inheriting the canal, could Egypt continue this speculation of becoming rich, *i.e.*, the payment of a privilege tax which would constitute an undue perpetual profit?

Must there be in substance the heredity of a monopoly and not the simple heredity of the conservation of a service of utility to the world ? After a century this construction will be acquired by humanity, as if it had become a natural geographical fracture, and will not be treated as a thing purely legal, but as a fact to be understood in the true and fair humanitarian sense. It would be like Turkey claiming a tax to be paid to pass through Dardanelles and Bosphorus. Besides, Article 12 of the Convention of Constantinople wanted to exclude future privileges.

Nor it can be said that it is untimely to raise this question thirty years before the expiry because in 1910 an effort was already made by the Canal Company to get an extension of the concession for another forty years, *i.e.*, an extension of its privilege of speculation up to the year 2008. And then the Egyptian Press discussed it largely, but only from the point of view of the Egyptian Government or from that of the Company in the exercise of a perpetual privilege, but nobody examined a third element, very important to be kept in view, *i.e.*, the rest of the world and specially Europe who has to be asked. This demonstrated first of all how the canal was looked upon almost as a privilege of speculation never to be ended either by the Company or by Egypt, and likewise showed how the effort might easily be renewed which was at that time given up for the bad humour which it provoked among the nationalist parties.

And the pretext to legitimatise the extension of the monopoly was found with great ability. It was said that new work, necessitating a great expenditure, being necessary for the improvement of the canal, the Company would not be able to undertake the work if it were not assured before for how many more years it would be in a position of deriving compensation against this expense.

The proposal which, put before the Egyptian General Assembly for ratification, was rejected on the 7th April, 1910, was founded on the following bases:

(1) The concession of 17 November, 1868, will be renewed up to 31st December, 2008.

(2) The net annual income of the canal, from 1st June, 1969, to 31st December, 2008, will be divided into equal parts between the Company and the Egyptian Government on the following conditions:

(*a*) in case the income should be less than hundred millions the Company will take fifty millions and Egyptian Government the rest ;

(*b*) in case the income should not exceed fifty millions, it will be taken entirely by the Company ;

(*c*) the Company will pay to the Egyptian Government four millions of Egyptian lira (one Egyptian lira is equal to 25·92 gold franc) in four instalments payable on 15th December 1910, 1911, 1912, 1913.

(3) The Company from 1921 to 1930 will pay 4 per cent. on the net income to the Egyptian Government, 6 per cent. from 1931 to 1910, 8 per cent. from 1941 to 1950, 10 per cent. from 1951 to 1960 and 12 per cent. from 1961 to 1968.

(4) The system of the division of the cash, in equal parts, between the Egyptian Government and the Company will be applied to the balance of the capital of the Company at the expiry of the concession and at the reversion of the Canal to the Government, in accordance with the conditions fixed in the Convention of January 5, 1856.

(5) The Government will be represented in the Council of Administration from after 1969 by these members.

(6) The Egyptian Government takes charge of pensions and indemnities of the employees at the expiry of the concession according to the regulations of the Company.

(7) The Company assumes the expenses of all reparations and necessary improvements at the southern entrance of the canal.

(8) The present renewal is subject to the approval of the general assembly of the share-holders.

Hence it is likely that the temptation to perpetuate the monopoly will not delay in presenting itself again.

Now evidently the existence of the Canal Zone will have to impose, in the general interest only, some limitation on the Egyptian State, but thus will have first of all and chiefly inspired by the advantage of the world commerce and might require some technical organ of international character to look after the functioning of the canal.

There may be two dangers: that of a monopoly of political dominion in the Nile valley, which is sought more clearly by Great Britain, and that of a monopoly of speculation which Egypt might want to inherit as such from the Canal Company. After a century of exercise, on the contrary, the tax to be paid for the passage should be limited simply to meet the expenses of maintaining the canal and, if Egypt were to pay an indemnity of ransom, one might at the most aggravate the tribute of graduated interest to buy off that amount, similar to primary loans with gradual payments.

The ransom itself for the canal might be placed under the control of an international Committee. But the monopoly should not be extended more than a century, otherwise there would be unjustified profit.

It is not useless to look at this problem to-day because this may fruitfully draw on it the attention of the jurists and students of political matter. The strengthening of supremacy of a particular power in Egypt will make the canal run the risk of being regarded as prerogative of that single Power. Public opinion would do well to keep in view this neglected side of the question, whenever the position of the canal is exposed to dangers similar to those that were seen recently.

That is why it is the interest of Italy, Bulgaria, France, Greece, Jugoslavia, Rumania, Spain, Turkey, briefly of all the countries on the Mediterranean and the Black Sea, including Soviet Russia, that

Egypt should preserve and assert her right of free action, and it is common interest that not only the idea of the neutrality of the canal, but also the one that one day its aspect of a thing of privilege and speculation will have to end, should be consolidated in general opinion. Hence it is apparent that whoever would overpower Egypt would be a cause of damage to all the countries on the Mediterranean and the Black Sea and would be a danger for all.

THE STORY OF BABUR'S DEATH

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HISTORICAL fictions die hard and the story of Babur's miraculous death as a sacrifice for his son Humayun's life popularised by Abul Fazl[1] still persists in the pages not only of the text-book writers but of research scholars as well. Dr. Banerji, the latest biographer of Humayun, repeats the story, makes one or two halting suggestions and ends by basing his version of Humayun's accession thereon.[2] Dr. Rushbrook Williams was the first to question the authenticity of the tale told by Abul Fazl,[3] but even he left the question obviously undecided. In a communication published in the journal of the Royal Asiatic Society, London, I provided what I thought was a reasonable enough version of Babur's death and followed it up by an additional note sometimes after.[4] These were however brief and were purposely meant to question the version given by Abul Fazl. In the pages that follow an attempt is made at a fuller discussion of the subject.

Humayun left Badakhshan for India early in June, 1529, and reached Agra in July, 1529.[5] Babur was very much upset at this dereliction of duty in his son who had thus left an outlying province of the Mughal Kingdom unprotected by a royal prince.[1] He urged Humayun to go back and resume the government of Badakhshan, but Humayun, a youngman of twenty-one, was not moved very much.[2] He was thereupon sent to Kalinjar in November, 1529 [3]—where he remained for some six months.[4] He fell ill however soon after, probably in April, 1530.[5] When his illness took a serious turn he was brought by water to Agra[6]—some time in April, 1530. Here the Mughal physicians did their best and tried all their remedies apparently to no purpose.[7] Humayun's condition grew alarming and Babur was naturally very much upset. Recourse was now had to other than medicinal methods of curing the royal prince. Who was more likely to give a suitable advice in this connection than Mir Abul Baqa, one of the most distinguished saints of the age at Babur's court.[8] He suggested that Babur should give away in sacrifice something that was very valuable. Such an act of charity, it was presumed, might persuade the fates to spare Humayun. Some one hinted, rather haltingly, that the Koh-i-Nur gem, worth half the daily expenses of the world, might be given away. The romantic side of Babur's nature however welled out and he decided that he would give away in sacrifice the thing he held dearest—his own life itself. 'A life for a life,' he may have argued, was a more suitable method of persuading the fates to let Humayun escape from the jaws of death. Some courtiers tried to dissuade Babur from this supreme manifestation of his love for his son.

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[1] Abul Fazl, I, pp. 116-17.

[2] Journal of Indian History, XIV, 362.

[3] An Empire Builder, 175

[4] J. R. A. S., 1926, pp. 295-98.

[5] According to Akbar Nama (Vol. I, p. 111), Humayun left for Badakhshan on 11th April, 1527. He reached Badakhshan probably in June. The first despatch from him is recorded by Abul Fazl (Vol. I, p. 113) to have been received on Monday, 10th Rabi-ul-Awal 935 (Nov. 22nd, 1528). Another despatch came after 3 Jamadi-ul-Awal (3rd January). His mother met Babur on Sunday, 26th June, 1529, according to Babur's own account (Memoirs, 686). Gulbadan (page 103) places Humayun's illness a short time after Alwar Mirza's death. Abul Fazl places Humayun's arrival from Badakhshan just after Alwar's death. Humayun could have reached Agra some time after 27th June, 1529, for when he came his mother had been in India for some time. Babur in his Memoirs (page 687) seems to imply that Humayun was with him in Agra on 8th July, 1529. Humayun thus seems to have reached Agra towards the end of June or the beginning of July, 1529. But Haidar's statement (page 388) that when he reached Badakhshan in September, 1529, Hindal had been there only twelve days suggests that Hindal came in the beginning of September, 1529 Humayun took a day to reach Kabul from Badakhshan. He is said to have sent Hindal from Kabul himself. If Hindal reached in September, 1529, Humayun could have left only in August, 1529 Haidar who came with the Khan of Kashghar is likely to have known the date of Hindal's arrival. Humayun remained in Badakhshan for two years.

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[1] Haidar Mirza states (pages 387-402) that Humayun had been called for by Babur. Firishta, probably on his authority, repeats the statement. Abul Fazl reproduces it (Vol. I, p. 115), but apparently without conviction. Abul Fazl's account of Humayun's journey conclusively proves that Humayun had left without orders. When Humayun leaves, the only reason he assigns for his departure is a desire to see his father (Akbar Nama, I, 114). When Kamran is surprised to see him, Humayun's only excuse is a desire to see his sovereign in flesh (*ibid*). The reasons for Humayun's recall assigned by Haidar falls to the ground when we find Babur ordering Humayun back to Badakhshan. (A. N. I, 115).

[2] Akbar Nama, I, 115.

[3] Humayun left for Sambhal after he had refused to return back to Badakhshan. Babur asked him to proceed to Badakhshan when he heard of its occupation by Sultan Said Khan who, according to Haidar (page 388), left Kashghar for Badakhshan early in the Muharram of 936 (September, 1529). The Khan arrived in Badakhshan towards the end of September, 1529. Babur could have heard of it sometimes in October, 1529, only. So Humayun could not have left for Sambhal earlier than the beginning of November, 1529. *Cf.* Akbar Nama, I, 115.

[4] Akbar Nama, I, 116.

[5] Humayun's illness.

Akbar Nama (I, 116) assigns six months to Humayun's stay in Sambhal. He could not have left Sambhal earlier than April, 1530. This is borne out by a rock inscription at Kalinjar, bearing Humayun's name and the last date of Rajab, 936, *i.e.*, March 30th, 1530 (quoted by Banerji, Journal of Indian History, Vol. XIV, 360). I doubt however the genuineness of the inscription. In Rajab, 936, Humayun could not have styled himself Badshah-i-Ghazi as this inscription does.

[6] Gulbadan Begum, pp. 20-21

[7] Akbar Nama, I, 116.

[8] Akbar Nama, I, 116.

Babur was only forty-seven then. He had been in India as its emperor for about four years only. The Mughal dominion, though extensive, had not yet taken root here. His death just then would have created many problems for the Mughals. Humayun was not the only son of his father, Babur had other sons who could as well—or as ill—fill Humayun's place as Babur's successor. But did then Babur really believe that his prayer would be accepted ? It was to expect a miracle, of no mean order and though to pray for a thing is to expect a miracle Babur had not manifested any miracle-working powers yet. It is true that earlier Babur had, at the battle of Khanwaha, invoked divine assistance to some purpose and this resolve to sacrifice his life was well in keeping with his romantic nature. He had in his own illness once vowed to give up the writing of profane verse and how instead taken to attempting to deal in religious mysteries. Babur may have well believed that the gods on high would save Humayun after such a supreme manifestation of his father's love for him. He may have, in despair of Humayun's life, intended this as a great jesture of his own love towards his son. But it is difficult to say definitely whether Babur was sure that the fates would take him at his word and while they save Humayun doom him to die an early death. Indeed Gulbadan Begum's account makes it very doubtful whether Babur entertained any such belief.

His motives apart, his emotions led him to manifest his love for his son in this peculiarly romantic fashion. A day earlier he had sought the intercession of Ali for the life of his son. Now he went round Humayun and prayed " O God, if a life can be exchanged for another life, I, Babur, give away my life and remaining years to Humayun." [1] He kept this up throughout Wednesday.

Not as soon as Babur uttered these words, but some time during that day, Humayun was able to pour water on his own head and come out of the zenana where probably he had been carried.[2]

Babur's incessant prayers and the emotional excitement through which he had passed proved too much for him. He was taken ill and carried inside the harem sometimes the same day.[3]

This illness of Babur however was not very serious. He soon got well enough to attend to business. So little anxiety was there for

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[1] Humayun Nama, 21.
[2] *Ibid*, 21.
[3] *Ibid*, 21.

Babur's health that Humayun was sent away to Sambhal leaving his father well.[1]

While Humayun was away at Sambhal, Babur got ill again probably in July, 1530.[2] Even when the disease became serious, Humayun was kept in ignorance of his father's health. 'Amir Nizam-ud-Din Ali Khalifa, Babur's chief administrator of the state, had some cause, real or fancied, to dread Humayun's accession. Most likely he desired to play the part of a king-maker and make his nominee dance to his own tune. Passing over all the royal princes, he picked up Mahdi Khwaja, "a generous and liberal youngman'... and therefore not likely to interfere much in the affairs of the state—and the Emperor's brother-in-law. He promised to raise him to the throne. But the youngman of his choice was not as foolish as the astute Khalifa wanted him to be. Once on the throne, he harboured other desires. Unfortunately for him he let his feelings outrun his discretion after an interview with the minister when he thought himself to be alone. He gave full vent to his future plans about the minister to be horrified to find that he was not alone. He did his best to cover his slip when he discovered Muhammad Hakim, Diwan-i-Bayutat, in his room. He did not succeed however. Hakim had never had much use for this youngman and now he hastened to the Khwaja whom he apprised of all that happened. Babur was dangerously ill and the Khwaja now thought better of his plans. He sent a messenger to bring Humayun back to Agra.[3]

Humayun came post-haste. He was horrified to find his father in such a condition and at once exclaimed. "I left him well. What has happened all at once ?"[4] Babur seems to have got better some time after and ordered the betrothal of two royal princesses.[5]

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[1] Tarikh-Salatin-Temurya, 273.

Babur's last illness.

Tarikh-i-Salatin-Temurya gives Rajab, 936, as the date of Babur's illness. Firishta repeats the statement. Rajab is either, as suggested in the text, a mistake for Rabi-us-Sani or it refers to some earlier illness of Babur. Both these writers omit any mention of Humayun's illness. In their concise account they have omitted much that happened between March, 1530, and December, 1530. Babur's illness could not have lasted ten months as a fatal malady, leaving Humayun unaware of it.

[3] Tabaqat, p. 193. Akbar Nama, I. Dr. S. K. Banerji has erroneously located this intrigue after Babur's death. Babur could not have risen from the grave to proclaim Humayun as his successor as Gulbadan Begum asserts (p. 24), nor could Mir Khalifa have left Mahdi Khwaja to answer the summons of a dead Babur, as Tabaqat declares. Babur was alive. He summoned Mir Khalifa. It was some time after that Humayun was sent for. Three days before his death Babur proclaimed Humayun, who was present round his death-bed, his successor.

[4] Humayun Nama, 23.

[5] *Ibid*, 23.

But once again his condition became serious. Humayun thereupon called a medical council and asked his physicians to think of some remedy to cure his father's increasing distress. There was no end of consulting. At the end of it all they came and reported that Babur's disease was due to the poison administered to him several years earlier by Ibrahim Lodhi's mother. They declared their powerlessness to fight the disease.[1]

Babur now appointed Humayun his successor and three days later he died on Monday, December 25th, 1530.[2]

Babur's death was concealed for some time.[3] Araish Khan, an Indian official, however suggested that this might create complications. On his advice it was given out that Babur had renounced the world and appointed Humayun his successor. Four days after Babur's death, Humayun was proclaimed the emperor on December 29th, 1530.[4]

Now this plain narrative of events leaves no place for any miracle that was wrought at the bedside of Humayun. To begin with, Babur did not expect his prayer to be accepted. Gulbadan Begum puts it in the form of a conditional offer. Though Babur was taken ill the same day and carried into the palace, he certainly got well soon after. Had Babur been ailing, Humayun would not have left Agra for Sambhal. Not only that, when Humayun came back to Agra, he asserted that he had left Babur well and complained about the illness which had all at once overtaken Babur, presumably in Humayun's absence. Gulbadan Begum's account seems to suggest that Babur did not live for more than a week after Humayun's return. Even though Amir Khalifa had been intriguing on behalf of another candidate, it is unlikely that Humayun's mother should have allowed Humayun to be kept uninformed of Babur's illness, particularly when it was so serious as to endanger his life. It is likely therefore that this illness had not taken a turn for the worst more than ten days before Humayun was called for. This would place Babur's serious illness at sometime in the second week of December. This seems to be borne out by Tarikh-i-Khandan-i-Tamurye which dates Babur's illness in Rajab.[5] (In

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[1] Humayun Nama, 23, 24.
[2] *Ibid*, 24.
[3] *Ibid*, 25.
[4] *Ibid*, 25.
[5] Page 273.

Rajab Babur had been dead two months. Rajab seems to be an error for Rabi-'ul-Sani.) This would place Babur's serious illness towards the end of November or beginning of December. That this did not follow immediately upon Humayun's recovery we are told by Ahmad Yadgar who asserts that Babur fell ill two or three months after Humayun's going to Sambhal.[1] Gulbadan Begum asserts that Babur remained in bed for two or three months. He must have fallen ill in October, 1530. Further, Babur's physicians did not connect his illness with the act of sacrifice Babur had performed. They would have been as willing to believe in this act of God as Babur himself, yet they reported to Humayun that Babur was suffering from the effects of a poison. The silence of such writers as Mirza Muhammad Haidar, Abdul Qadar Badayuni, Nizam-ud-Din Ahmad, and Firishta is suggestive. Thus there is no reason to believe the fantasy told by Abul Fazl that Babur died as the result of the sacrifice he performed for his son. Not only was Babur's last illness not connected with Humayun's trouble, the contemporaries saw no connection between the two.

Indeed nemesis seems to have overtaken Humayun. A modern French writer has invented another equally fantastic tale and accused Humayun of having murdered his father by poisoning him.[2]

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[1] f 52 b. Ahmad Yadgar, however, seems to be speaking of Humayun's first visit to Sambhal. He does not, however, mention Humayun's illness, return from Sambhal, or his expedition thereto again the second time. It is likely he omitted to notice the first visit of Humayun's and is speaking of the second visit only.

[2] Grenard, Babur, First of the Mughals, 232.

RELATIVITIES IN FOOD, NUTRITION AND EFFICIENCY ECONOMICS

BY BENOY KUMAR SARKAR.

THE RICE-RESOURCES OF INDIA.

FROM the purely quantitative side attempts to fix upon a desirable number of inhabitants for a region in India or elsewhere cannot be carried on in a strictly scientific manner. From the economic side, on the other hand, positive evidences of improving conditions, higher general standards, etc.—albeit in humbler dimensions, within Indian areas are forthcoming. It will be found that there ought to be no ground for economic scares in the world of science in regard to Indian population.

In connection with the Crop Planning Conference held at Simla in June, 1934, the position of rice in the Indian economy was described, province by province, as follows by the Imperial Council of Agricultural Research : [1]

1. Madras consumed practically all the rice it produced, and there were regular imports from Burma, and therefore there was no case of over-production.

2. Bombay had to supplement its production of rice by imports from Burma, and therefore there was no question of surplus. In Sind the production was just equal to consumption.

3. Bengal's production was short of its needs by 150,000 tons annually, and that was supplemented from Burma.

4. The United Provinces were a deficit province in the matter of rice and had to supplement its production from the Central Provinces and Bengal.

5. Bihar and Orissa did not produce enough for its consumption and had to supplement its production from the Central Provinces and Bengal, the latter probably importing from Burma through Calcutta.

6. In the Central Provinces the production was normally just sufficient for internal consumption and might be depended on for export to the adjoining provinces in case of a rise in price.

7. The consumption was equal to production in Assam.

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[1] *Proceedings of the Crop-planning Conference* (Delhi, 1934), pp. 7-8.

8. The Punjab was not a producer or consumer of rice in considerable quantities.

9. Burma could normally export 3,000,000 tons per year. The surplus was absorbed by India proper, Ceylon, Malaya and the Far East. There was no question of over-production.

The general result was an absence of over-production of rice either in India as a whole or in any part of it. It was agreed, therefore, that neither should any Provincial Government ordinarily offer any stimulus to an increase in the present area under rice, nor should restriction in rice-acreage be recommended in any Province.

INDIA'S WHEAT SUPPLY.

Another cereal, namely, wheat was likewise examined from the standpoint of output and requirements in all the Provinces. The results of the investigation were summarized as follows: [1]

1. In the Punjab the production of wheat could not be termed excessive. The surpluses were easily exported to the adjoining Provinces and Calcutta. A real over-production might ensue when the maximum limit of 2,000.000 acres under wheat was reached in Sind.

2. The United Provinces had a surplus in wheat. But it was nothing serious on account of the increase in population and the exports to the neighbouring provinces.

3. The Central Provinces had an annual surplus of 50,000 tons. This was absorbed in the neighbouring provinces.

4. Bihar and Orissa was a deficit province in wheat and had to import its requirements from the surplus provinces.

5. Bombay had likewise to depend on import from other Provinces.

Altogether, in the case of wheat as in that of rice there was no question of over-production. The present wheat requirements of all India were estimated to be 9,500,000 tons, and the adequate acreage was generally considered to be something like 33,000,000 acres. It was agreed that, as in the case of rice, in the case of wheat also there should be neither stimulus to cultivation nor restriction in acreage.

All these discussions pointed but to one thing. It was apparent that the avenues to expansion of food output were considered to be available. Indeed, the fear was not about the shortage in the sources of supply but about the surplus and over-production.

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[1] *Proceedings of the Crop-planning Conference* (Delhi, 1934), pp. 9-10.

THE SCARE OF OVER-POPULATION.

In a " long-period " view the fundamental law of diminishing returns may be presumed ultimately to operate in India as elsewhere. This indeed is the only law of economics or rather of Nature which to-day as in the days of Malthus can be said to be eternal or universal.[1]

But, for the present, the relation between mouths and food or human numbers and natural resources is not that embodied in the Malthusian dictum.

The " actual and potential resources" appear to be substantial for the time being. The " standard of living " of the Indian races being what it has been for centuries it is to be understood that the " saturation point " of population *vis à vis* production, wealth or welfare is yet far off. On the contrary, one may rather have to reckon with the possibility of an increase in the " growth-rate " in India in the near future. And this eventual increase would but correspond to the increase in the growth rates of Europe during the nineteenth century.

It is worth while to observe in this context that the standard of living of a group, nay, of an individual cannot be raised simply by reducing the number of births, *i.e.*, curtailing the size of the family to be maintained. This should appear almost to be a truism and yet it deserves to be emphasised.

Exactly when and under what conditions the " long-period " effects are going to make themselves felt so that the traditional folk-standard may be affected unfavourably it is not possible as yet to foresee without indulging in imagination. Kuczyuski [2] has observed that, as matters stand, any prediction of the future population trend of non-Eur-American races would be mere guess.

The standard of living in India has, if anything, been improving, no matter how slightly and how partially. The question of the Indian population approaching, and of course exceeding, the hypothetical optimum number, which, be it observed, is an unknown quantity, should appear to be too early.

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[1] Diehl : *Theoretische Nationaloekonomie* (Jena, 1924), Vol. II, p. 72.

[2] " Population History and Statistics " in the *Encyclopaedia of the Social Sciences*, Vol. XII (New York, 1934).

Towards the beginning of the present century the pessimistic nervousness about the "absolute" over-population such as is feared by "prophetic Malthusianism" in some indefinite and extremely remote future and is alleged to arise from the disproportion between the mouths to feed and an eventual shortage in food supply, was compared by Franz Oppenheimer to the panicky fears about the calamity to mankind such as might after millenniums arise from the cooling or freezing of the sun or the collision between two planets, and so on.[1] For all practical purposes this is the attitude of Mombert [2] also as he does not consider the question of a "general" over-population in the near future as a problem of practical importance. It should appear that the scares about an "absolute" over-population in India belong, for the time being, almost to the sphere of such millennial world-calamities.

RELATIVE OVER-POPULATION.

On the other hand, a "relative" over-population, such as may arise from a temporary absence of balance between the present number of population and the food supply, *e.g.*, from a disproportion caused by complications in the societal organization is not unthinkable and indeed deserves always a careful analysis at every step. The category "over-population" can have a meaning only in so far as it is applied to a particular region with reference to its own food output as well as the food supply it can command from abroad through exchange with its products.[3] Over-population in this limited sense requires especially to be studied in connection not only with single regions but with single classes also. For even to-day it is worth while to remember the remarks of Sismondi made over a century ago in his *Nouveaux Principes d'Economie Politique* (1810) to the effect that over-population is a problem especially of the working classes.

The category "over-populated" or "under-populated" has to be used not in regard to large areas like states, provinces, etc., but in regard to smaller territorial jurisdictions or regions like districts or even parts of districts. That is, in one and the same country certain parts may be over-populated and other parts under-populated. For instance, in France the South-west and the west appear to be under-populated while the north and the north-east have a large number of unemployed.[1] In Levasseur's description there are the *régions de dépeuplement* on the one side as contrasted with the *régions de l'agglomération* on the other. It is such intensive analysis—region by region and occupation by occupation—that is required with regard to India, nay, Bengal also, as to other countries in order to detect the traces of local optimum or otherwise. Instances of such local absence of demographic balance crop up under famine conditions in sub-continents like China, Russia and India.

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[1] *Das Bevoelkerungsgesetz des T. R. Malthus und der neueren Nationaloekonomie* (Berlin, 1901), p. 63.

[2] *Bevoelkerungslehre* (Tuebingen, 1933), p. 112.

[3] Elster: "Das Bevoelkerungsproblem" in *Handwoerterbuch der Staatswissenschafte*, Band II (Jena 1924), p. 816.

EXPANSION OF TECHNOCRACY AND CAPITALISM IN INDIA.

In the *milieu* of a study on the standard of living *vis-à-vis* population it would not be correct either to describe India as a purely agricultural sub-continent or to forecast her future sustaining power exclusively on the strength of her mechanical and biological progress in agriculture. Slowly but steadily India has been growing into an industrial region also.

In 1913-14 the total production of cotton piece-goods in Indian mills was 1,164,300,000 yards. In 1933-34 it was 2,945,000,000 yards.[2] The increase was 153 per cent. in twenty years.

With 1928 as 100 the index of production in the cotton mills of India rose to 141 in October 1933. In the output of steel the index rose during the same period to 175.

In 1913-14 the export of manufactures from India constituted 23 per cent. of her total exports. In 1928-29 it rose to 27 per cent.[3] At what may be described as the end of the depression period it continued to be almost the same, namely, 27·2 per cent.

In 1913-14 India imported iron and steel goods to the extent of 1,018,200 tons. The weight of these imports rose to 1,169,000 tons in 1928-29.

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[1] Zwiedineck-Suedenhorst: " Wirtschaftstruktur, Bevoelkerung und Volkstum " a report at the Conference of Oeynhausen, February, 1933; E. Levasseur: *Questions Ouvrières et Industrielles en France sous la Troisième Republique* (Paris, 1907), pp. 286, 288. For evidences of unequal distribution of population from the British side see Carr-Saunders and Jones: *The Social Structure of England and Wales* (London, 1927), pp. 27-32, and C. Fawcett: " Areas of Concentration of Population in the English-speaking Countries (*Population*, London, November, 1934).

[2] *Review of the Trade of India, 1933-34* (Delhi), p. 98; B. K. Sarkar: " India's Advances in Industrialism ' (*Commercial Gazette*, Calcutta, March 2, 1936).

[3] *Review of the Trade of India, 1928-29* (Calcutta, 1929), pp. 150-51, 1933-34, p. 179.

The pre-war average of imports in the line of *Produktionsmittel*, *i.e.*, machinery, mill work, etc., was valued at Rs. 56,114,000. In 1928-29 the value of this class of imports rose to Rs. 183,604,000.

The increasing absorption of metals (excluding iron and steel), hardware and motor cars points likewise to the increasing trend in industrialization.[1]

Almost the whole of the sugar that India used to import from Java is now being produced in Indian mills.

Marked developments have likewise been going on Indian industries manufacturing a wide range of articles. They comprise the production of electric lamps and all kinds of electrical appliances, rubber tyres, water-softening plant, cooking stoves, asbestos, cement products, paints, enamels, etc. India has also commenced manufacturing railway rolling stock,[2] bridge work as well as heavy structures. The spirit of Tata is abroad and Tataism has come to stay.

Along with the expansion of technocracy, understood in the general sense, has to be noted the growth of capital. The deposits in the postal savings banks as well as the postal cash-certificates bought by the people in India grew in the following manner from 1920 to 1932 (in Rs. 000,000):[3]

Year.	Savings Deposits.	Cash Certificates.	Total.
1920	229	...	...
1923	248	84	332
1924	256	131	387
1925	272	210	482
1926	295	267	562
1927	327	307	634
1928	345	323	668
1929	371	350	721
1930	370	384	754
1931	382	...	...
1932	434	...	...

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[1] *Review*, pp 200-203. The figures of the depression period may be seen in the *Review for 1933-34*, pp. 228-231.

[2] *Budget for 1934-35* (Delhi, 1934), p. 39.

[3] *Annuaire Statistique de la Société des Nations* (Geneva, 1931-32), p. 288, *Budget for 1934-35* (Delhi, 1934), pp. 230-31.

The comparison between the growths in population and savings from 1921 to 1931 is as indicated below:

Year.	Population.	Index.	Savings in Rs.	Index.
1921	318,942,480	100	228,633,942	100
1931	352,837,778	110·6	370,259,874	161·6

We notice that while the population increased 10·6 per cent. the savings increased 61·1 per cent. The expansion of "capitalism" especially among the comparatively poorer and middle classes is therefore as real a fact as the tendency to industrialization.

The average number of houses per square mile in all India grew in the following manner at different dates:[1]

1891 : 33·9
1901 : 31·6
1911 : 35·8
1921 : 36·1
1931 : 39·3

The increase in houses has not been very rapid or remarkable. But it is none the less a solid testimony to the people's improvement in the standard of living. In this, as in other items with regard to Indian conditions, it is clear that progress is very slow and that the rate of progress is extremely modest. Nay, congestion is an absolute reality that cannot be ignored. But the fact of "relative" progress is undoubted.

Diversities in the Meat-ratio of European Dietaries.

The standard of living in India, then, has been rising during the period under observation. It is now necessary to call attention to the very category, "standard of living," for a somewhat precise and scientific connotation.

The standard of living is not uniform It is different in different countries. On an examination of the food stuffs[2] consumed by the working classes of five countries during 1922-30 the amount of meat per "consumption-unit" (adult male) per year is found as follows (in kilogrammes):

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[1] *Census of India, 1931*, Vol. I, Part I (Delhi, 1933), pp. 37, 55-59.

[2] "Food Consumption of Working Class Families in Certain Countries" (*International Labour Review*, Geneva, December, 1933, pp. 873-75).

Kind of Meat.	Poland.	Czechoslovakia.	Bulgaria.	Germany.	Belgium.
Beef	16·85	13·28	10·57	6·4	19·55
Mutton	0·37	0·59	12·85	0·6	0·11
Pork	7·98	10·44	6·88	7·8	7·81
Veal	0·62	2·47	...	1·5	2·54
Sausage	7·85	2·88	...	13·4	4·20
Ham	2·67	...	...	0·7	1·28
Bacon	7·90	0·95	...	3·0	7·16
TOTAL	44·24	30·61	30·30	33·4	32·65

N.B.—1 kg. = 2 lbs approximately.

The other items in this survey comprise white bread, rye bread, wheat flour, oat flour, rye flour, butter, margarine, lard, potatoes, sugar, coffee, tea, cocoa, cheese, milk, eggs, rice, dried peas, haricot beans and fish. It is interesting to observe that no fresh vegetables and fruits are included. Evidently the study is somewhat incomplete from this standpoint.

Be this as it may, the total for all the different kinds of meat in regard to eight other countries can also be quoted in the same context. Besides, for England about 1932 the consumption of meat per head per year has been ascertained to be as follows:[1]

Beef	27·03	lbs.
Mutton	17·02	,,
Pork	1·89	,,
Bacon	28·95	,,
	74·89	lbs. (= 37·5 kg. approximately)

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[1] *Barclays Bank Monthly* (London), March, 1934, p. 9.

Altogether, we get the following schedule of kilogrammes per head per year covering as it does fourteen countries of Europe:

Austria	58·14	Germany	33·4
Latvia	48·6	Belgium	32·6
Poland	44·24	Esthonia	32·3
England	37·5	Sweden	31·3
Denmark	35·59	Czechoslovakia	30·61
Switzerland	34·7	Bulgaria	30·30
Finland	33·9	Norway	28·30

The schedule is not to be used for any purpose of comparative economics with special reference to nutrition or national efficiency. The figures are taken from diverse earning-groups of workingmen and employees. The number of cases studied in regard to each country is very small. The sampling and averaging have therefore no comparability. As for England, the figure refers to the average for the entire nation. The schedule shows, however, simply that in regard to meat-diet we cannot afford to speak of a general European, or even Teutonic, or Slavic standard. Nay, a general "working class standard" also is unthinkable even for a single country. On the strength of a schedule like this one should not venture to establish a correlation between meat and climate or meat and national wealth or meat and efficiency.

THE SO-CALLED RICE-STANDARD OF ASIA.

On the subject of the inevitable diversities in the standard of living with special reference to meat diet an evidence from Japan should throw some valuable light. Recently, the alleged "menace of Japanese competition" has been a popular theme of discussions in world-economy. In 1933 the Japanese standard of living was characterized as low by the Federation of British Industries. The Federation stated in plain words that unless rice was made equivalent to beef, the beef standard would cease to exist, so far as many industries were concerned. A Japanese author discussing this British comment considers the implication that rice is lower than beef to be unsound and wrong.[1] He analyzes the question of rice-standard *versus* beef-standard as follows:

" Prior to the influx of Western custom and under the influence of Buddhist ethics in Japan it was considered to be improper to eat beef or any sort of meat for that matter. Meat was called " four-legged stuff " which nourished savages. To-day beef is not despised in Japan. But it does not follow that the standard of living has improved in proportion to the increase in beef-consumption. The Japanese eat rice because they like it, not because it is cheaper than beef."

This Japanese interpretation of the rice standard *versus* beef standard or, for that matter, meat standard, would be found to be generally acceptable in Indian scientific and especially medical thought also. Neither the medical practitioners of the ancient Ayurvedic or Unani system nor those of the Eur-American system can agree to the dictum that the Indian dietary, generally poor as it is in meat but relatively rich as it is in cereals, *dal* (pulses) and vegetables, is to be treated as a mark of low standard or of a standard that impairs efficiency.

In this connection it is interesting to observe that a representative of the International Labour Office remarked as follows about Japanese diet: " Western people, said he, do not know how the Japenese workers live. It seems to me the cost of living is cheaper here, but I do not see any low standard of living." [2] Be this as it may, the attempt to formulate a uniform or universal standard for the diverse nooks and corners of the world is the farthest removed from scientific objectivity. What is needed is "individuation " in regard to norms and prescriptions.

THE CALORIES AND VITAMINS OF THE TRADITIONAL FOLK-DIETARY IN BENGAL.

The amount of meat is relatively small in the so-called rice-standard of India as of Japan. But from the standpoint of food-values it is necessary to observe that this Japanese or Indian dietary is not made up exclusively of starch, as rich chiefly is. The high calorific value of rice is a good asset in the nutritive system of Southern and Eastern Asia. And the traditional and nation-wide dietaries[1] have sought to make up for the shortcomings of starchy rice, such as they are, by the provision of the needed requirements in proteins, salts and vitamins.

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[1] Isoshi Asahi : *The Secret of Japan's Trade Expansion* (Tokyo, 1934), pp. 105-106.

[2] Maurette in the *Japan Advertiser* (Tokyo), April, 21, 1934.

It must not be overlooked that wheat is also consumed in large quantities in India,—not only in the "wheat-belts" like the Punjab and the U.P. but also in rice-belts (*e.g.* Bengal). So far as Bengal, especially East Bengal is concerned, the proportion of wheat ought however to be liberally increased. Leaving the question of food-reform aside for the time being, we have to observe that *dals* (pulses) of a great variety and diverse fishes such as are commonly found in these dietaries, especially of Bengal, Japan and China, furnish the proteins that may be lacking in rice. Proteins are furnished also by milk and eggs which are likewise consumed in large quantities. Meat, with the exception of the bovine species, is not a taboo in Hindu Bengal. Bengali Hindus eat goats, lamb, ducks and fowl. The prejudice against chicken is disappearing. Among the Bengali Mussalmans no taboo is observed in the line of meat to the exclusion of swine.

In these dietaries fat is generally supplied by the presence of oils (vegetable seeds, nuts, cocoanuts, etc.) as well as *ghee* (clarified butter) and milk (which furnishes animal fats).

The provision of vitamins has likewise been assured in the East-Asian and South-Asian dietaries. The amount of green leaves and young vegetables that is consumed in raw, semi-cooked, or cooked forms is large. Vitamin A comes from this source. *Dals* (pulses) which along with rice or wheat form the staple food throughout India are rich in vitamin B. A most popular sour or acid fruit in the dietary of India is the tamarind (*Tamarindus indica*) and this is rich in vitamin C.

This vitamin is furnished also by lemon, which is likewise one of the most popular articles of daily consumption. Mangoes which may be regarded virtually as constituting half a day's meal in the villages of India during the "effective" season, say, for seven or eight weeks in the year are another source of vitamin C. Oranges in season, especially in the orange-regions, take the place of mangoes both in quantity as well in vitamin C. This vitamin comes finally from berries, Indian apples, guavas, etc., whose name is legion, and which are consumed by the masses in considerable proportions.

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[1] Adapted for the purpose of this paper from Nibaranchandra Bhattacharya: "Nutrition of the Bengalee" in the *Amrita Bazar Patrika* (Calcutta), April 25, 1935.

The source of salts in Indian foods is to be found in the *dals*, greens, roots, vegetables and fruits referred to above. Altogether, a somewhat "well-balanced" food unit has factually been prevalent among the Indian people perhaps for ages. Those individuals or groups that are in a position to consume the different articles generally known to belong to the Indian dietaries may be taken for ordinary purposes to be provided with a physiologically substantial nutrition. Intensive statistical investigations, class by class and region by region, remain yet to be undertaken, however. Good results in this field are likely to be obtained in the near future from a systematic co-operation of economists with the Nutrition Research Laboratories established by the Indian Research Fund Association at Coonoor.

In the mean time one is not asked to believe that the Indian dietaries are perfect or that they are not in need of reconstruction in the articles or in cooking,—from the standpoint of nutritive values. We understand only that simply because of the absence of certain items common in Eur-American dietaries the standard of living in India or in Japan does not have to be automatically postulated to be low, *i.e.*, calculated to promote the absence of efficiency. *The standard remaining the same*, more population might be maintained in India *provided* the development of economic resources that has commenced continues to keep its course.

NON-INDUSTRIAL DIETARIES INDIFFERENT TO MONEY-WAGES AND PRICE-ECONOMY

While discussing the century-old or millennium-old dietary of the masses in India, especially among the Hindus and Mussalmans in Bengal it is not possible as yet to offer quantitative or statistical surveys covering large numbers of families, or professional and income groups in the diverse economic regions. But it is important to observe, as one of the most important economic data of semi-modernized and half-developed sub-continents like India and China as well as Russia, that a large part of the food-stuffs is consumed by the growers, the village-folks, and the masses "on the spot." This consideration is valid not only in regard to the berries and other fruits and vegetables but also in regard to cereals, fish, milk, eggs, etc.

The "market-economy" does not affect the demand or supply of a substantial portion of these kinds of output.[1] The question of

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[1] B. K. Sarkar, "The Theory of Prices" (*Calcutta Review*, August, 1936).

bazar price cannot therefore very often influence the amount of consumption of these articles by the cultivators and other classes of rural population. In other words, the traditional and national dietary of Bengal or other parts of India, non-industrial or semi-agricultural as they are, is to a considerable extent indifferent to and independent of the wages and other earnings of the masses as calculated in rupees, annas and pies. Howsoever low the income per family or *per capita* may appear to be in terms of money, the factual dietary of large numbers of the population can be, generally speaking, except under conditions of distress, scarcity or famine, taken as more or less well-balanced.

Neither the statistics of total output in India, on the one hand, nor the figures of wholesale or retail prices and those of wages in agricultural areas, on the other, ought therefore to be taken as more than they are worth. That is, they are valuable enough so far as they go, but it should not be proper to depend upon them as conveying adequate and correct hints as to the *real* income, or *real* standard of living, or *real* consumption-schedule, or *real* food-unit of the Indian people. International studies in the comparative standard of living or efficiency of nations ought not to be obsessed by the statistics of the *bazar*-economy and price-economy such as are at present available in Bengal or other parts of India. The place of "natural economy" and "barter-economy" is still important enough in the economic structure of India as of China and Russia to vitiate all generalizations or guesses and hints based exclusively on formal statistics.

EFFICIENCY *vis-à-vis* CALORIE-VITAMIN COMPLEX.

A more fundamental difficulty remains to be attacked. Even if the exact quantity of goods (limiting ourselves to food-stuffs for the present) commanded *per capita* were ascertained, its bearings on vitality and physical efficiency would continue to be anything but precise. The reason is obvious. The amount of calories and kind of vitamins required for an individual's dietary cannot be taken as standardized items of world-wide or nation-wide or caste-wide application. Prominent attention was invited during the Great War to the question of diversity in calories by the Italian demographist Gini [1] in connection with the proceedings of the Inter-Allied Food Stuffs Commission. It is on the nature and amount of work done by an individual, no matter what be his income, class, caste, race or other affiliations, on the climatic and seasonal conditions in which he has to normally live, on the occupational and housing status of his regular existence, etc., that the calories and vitamins required in his dietary would depend. We cannot postulate a natural and necessary correlation between the calorie vitamin complex and efficiency. The *real* standard of living and efficiency cannot therefore be dogmatized about in a universal, continental, sub-continental, or racial manner, as is very often done. In other words, as in every other item of economics, in regard to dietary, health, demographic optimum, and social or occupational efficiency also we have to commence our investigations with the postulate of a diversity of standards.

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[1] *Problemi Sociologici della Guerra* (Bologna, 1921), pp. 155-174, about which see B. K. Sarkar, *Ekaler Dhana-daulat o Arthashastra* (The Wealth and Economics of Our Own Times), Vol. II, (Calcutta, 1935), p. 415.

THE INDUSTRIAL MIGHT OF "LOW STANDARD" JAPAN.

The "large family movement," as embodied in the efforts of contemporary France, Italy and Germany, should appear to acquire a fresh significance from the positive and pragmatic experience of industrial Japan. Wages and salaries in Japan[1] are considerably lower than in the "adult" industrial countries of Eur-America. The food, clothing, housing and entertainments,—all those items that constitute the standard of living are also objectively much lower in Japan than, generally speaking, in the more prosperous regions of the Western world. And yet the Japanese are successfully competing with the most advanced of the Western nations in the marketing of their manufactured goods. This success in competition is not confined to the semi-developed countries,—the "colonies," protectorates, mandated areas, and dependencies, etc., in Asia and Africa,—but is already a fact even in the *bazars* of Eur-America, tariff notwithstanding. Japan has demonstrated that the highest efficiency can be combined with an alleged low standard of living and low wages or salaries, thereby serving to inspire all low-standard and low-waged countries including India with self-confidence and hopefulness in regard to their economic future.

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[1] For the average daily wages of labourers see the *Financial and Economic Annual of Japan* (Tokyo, 1933), p. 93. For comparative figures bearing on certain European countries see "Wages, Hours of Work, etc., in October, 1932" in the *International Labour Review* (Geneva) for June 1933.

For food conditions in Japan see Asahi: *The Secret of Japan's Trade Expansion* (Tokyo, 1934), pp. 104-116. For international comparison, although not on a uniform basis, see "Food Consumption of Working Class Families in Certain Countries" in the *International Lebour Review* for December, 1933.

As long as Japanese efficiency is a solid fact of comparative industrialism the traditional conceptions of poverty, and the arbitrary standards of calories or vitamins will have to be modified in reference to the requirements of populational planning in the diverse areas of the world. The world can afford to practise richly varied standards of optimum, efficiency, physiological nutritive minimum and so forth adapted to the sun's rays and other gifts of Nature in varied regions. Indian students of demography and national efficiency cannot afford to be obsessed by those types of nutrition economics, food physiology or calorie calculus, which ignore the traditional food of the Indian races, the sun and the air of the Indian *milieu* as well as the kind, amount and hours of work that the Indian men, women and children are normally called upon to do from year's end to year's end.

Although the rates of wages and salaries are low in Japan, the Japanese factories are provided with up-to-date machineries, and workingmen with first class tools. The amount of capital invested in Japanese enterprises per head of workingmen is high. Then the associations, *i.e.*, the trusts, cartels, syndicates, etc.—organized by producers, merchants, shippers and other businessmen,—are almost perfect. Last but not least, even with modest living and lowly earnings, Japanese scientists and engineers have begun to invent improved implements. The rôle of Japanese inventors in world-economy can no longer be overlooked.[1]

THE "NEXT STAGE" IN FOOD-PLANNING.

In the interest of societal planning in India with special reference to demographic optimum, economic efficiency, or nutritional minimum, etc., we should, therefore, have to be on our guard against accepting the alleged universal standards of measuring these phenomena. On the other hand, within the boundaries of Indian economic zones, such as they happen to be, it ought to be our endeavour to promote by every possible means the amelioration of the economic, sanitary, food and other conditions, class by class, profession by profession, or group by group. And in this endeavour we should have to avoid using the Anglo-German-American conceptions of national welfare. The chief consideration ought to be to " do the duty that lies nearest thee," *i.e.*, to develop measures such as are calculated to help forward the reconstruction of just the " next stage in our socio-economic life.[1] The attempt to catch up overnight to the "industrial" adults or financial magnates of the world, especially such as are pioneering the " second -industrial revelation," can by any means be regarded as a question of practical politics for the statesmen of sanitary, food or economic planning in India. Students of food reform and the calorie-vitamin complex in India will have to get used to the relatively more modest programmes of uplift adapted to the age-long and primitive conditions obtaining in the country.

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[1] B. K. Sarkar, "The Strength and Limitations of Economic Japan" and "Business Organization as an Aid to the Economic Expansion of Japan" in the *Calcutta Review* for November, 1933 and January, 1934; and "The Japanese Expansion through Bengali Eyes" (*Oriental Economist*, Tokyo, July, 1936). See "Japanese Patent Activity" (1885–1933) in the *Oriental Economist* (Tokyo) for February, 1935, pp. 55-56.

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[1] See " A Scheme of Economic Development for Young India " in Sarkar : *Economic Development* (Madras, 1926), as well as his " Investments and Business Organization for Bengal Capitalists in the *Journal of the Bengal National Chamber of Commerce* for March, 1927, " Comparative Industrialism and the Equations of Applied Economics " in the same Journal for March, 1928 and " Economic Planning for Bengal " in the *Insurance and Finance Review* (Calcutta) for March, 1933.

YAJÑA AND VINAYA

PHANI BHUSAN ROY, M.A.

YAJÑA is the symbolic representation of the work and the process of creation.[1] Indeed the Vedists believed that on the eve of creation Prajāpati manifested Himself as Virāt,[2] who sacrificed Himself on the altar of creation for the sake of creation.[3] So Yajña and creation are synonymous to those who put credence in the Vedic theory of creation. Now, we can deduce a most important corollary from this belief in the Brāhmanic theory of creation—that to believe in Yajña is to believe in creation, for no one can, without contradicting himself, praise Yajña and condemn creation in the same breath. To accept Yajña-Vāda (to believe in the performance of sacrifices as meritorious and efficacious) is to acknowledge that creation, as such is good. Another important thing, we must have to keep in mind in this connection. The primitive Yajña was performed by Prajāpati due to His desire of creation ; so, according to this theory, the first sacrificial ceremony was both purposeful and purposive. The Vedists taking their cue [4] from the primitive sacrifice (of Prajāpati) regarded the latter-day Yajña—ceremonies as equally purposeful and purposive. Never was a Yajña performed which had no purpose to serve, no desired object to secure. So desire and the attainment of desire were the *raison d'etre* of the Yajña-ceremony and the Yajña-cult In other words, the Vedists maintained that whatever might be desirable in this world—son, riches, long life, victory, fame, etc., etc.—could only be got through the successful and meticulous performance of the sacrificial ceremony. In short Yajña was the way to thrive, to grow and to prosper. Thus it is that the creative path of Yajña were assiduously and enthusiastically trodden by the Aryans from generation to generation. No wonder, for to them Yajña really brought the fulfilment of their cherished desires (as it did, on the eve of creation, to the Creator Himself) ; and as nothing is sweeter than the fulfilment of one's desires, we can easily imagine their attachment to the cult of the sacrificial ceremony. *Antiquitas Soeculi juvantis mundi*—Old times were the youth of the world The Sāma-chanting, Yajña-performing Aryans of old lived in the youth of the world and as such their zeal for life was infinite, they had not as yet suffered from any defeatist or suicidal mentality ; life, to them, was a thing of joy, beauty and strength a thing of desire and intense longing. So the more they got, the more they desired to get out of life (they were not afraid to desire, neither did they think it was sin to desire). So much so that the motto of "*Aham bahu syām*" (I shall become multitudinous) is as much applicable to Prajāpati as to these joyous, virile, Soma-drinking sacrificers. This is, in brief, the meaning of Yajña and the Yajña theory of life ; and this interpretation of Yajña is corroborated by that memorable verse in Lord's song where the Lord says—*Saha-Yajñāḥ prajāḥ sṛṣṭva*... on the eve of creation, Prajāpati devised Yajña and out of Yajña created the cosmos ; and said—let this Yajña be the path of thriving, let this Yajña be the fulfiller of desires.........

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[1] (*i*) Saṁvatsaraḥ Prajāpatiḥ Prajāpatir yajñaḥ (The year is Prajāpati and Prajāpati is yajña)—Aita. Brā., 2nd Pañcikā.

(*ii*) Prajāpatirakāmayata...........bhavat (Prajāpati desired—I shall be plural. Thus desiring, He performed Tapasyā. Performing Tapasyā, He saw "Dvādaśāha" sacrifice even in his limbs and life. Thus devising the Dvādaśāha he performed, by it, the sacrifice and by performing the sacrifice, He became Prajāpati.—Aitā. Brā., 4th pañcikā.

(*iii*) Prajāpatiyajño vā eṣa yo Dvādaśāhaḥ.
(This Dvādaśāha is the yajña of Prajāpati)—Aita. Brā., 4th pañcika.

[2] Tasmāt virāḍ ajāyata.
(From Him came virāṭ)—Puruṣa-sūkta.

[3] Devā yad yajñam tanvānāḥ abadhnam Puruṣam Paśum.
(That gods preparing for the sacrifice mutilated puruṣa, a beast)—Puruṣa-sūkta.

[4] Yajñena......nyāsan—Puruṣa-sūkta (With sacrifice the gods sacrificed, these were the first rites).

The Buddha attacked the Yajña-theory most mercilessly because he viewed both Yajña and its philosophy of life with utmost disfavour. Now when at this distance of time, we ask the reason why did the Tathāgata hold Yajña in abhorrence, it is not to be expected that we shall meet with a ready-made reply ; yet if we follow the trend of affairs logically and reasonably, that is to say, á la Buddha, we shall be able to understand the real implication of the Enlightened One's abhorrence of the sacrificial ceremony. So let us follow in the footsteps of Buddha and try to understand the full significance of the Blessed One's anti-yajña preaching and propaganda.

At the outset, we shall have to discard the popular views about the matter—views that would ascribe to the Buddha's impatience with ritualism and animal sacrifice, the real cause of his revolt against the yajña-theory of life. All that we can say, in this connection, is this that had the Buddha been really perturbed over ritualism and animal-sacrifice, he would have been, at best, another Martin Luther, the inaugurator of the Indian Reformation movement. That is to say, he would have tried to reform Vedic religion but would never have cared or dared to reject yajña and the yajña-theory of life *in toto*. So we can say that yajña, as such, was distasteful to him—not its degeneration, its corruption.

Moreover the popular views about ritualism and animal-sacrifice as the probable cause of the Buddhistic revolt, are logically untenable for the facts stated below.

Animal Sacrifice[1]—*Ahiṃsā paramō dharmaḥ* (Non-violence is supreme religion) seems to be not so much a Buddhistic doctrine as it is a Jaina one. For to-day we find, whereas the Jainas are strict vegetarians, the followers of the Lord Buddha are not so. Besides if we are to believe in tradition, the Buddha even in advanced age, did not desist from meat-eating. We do not know whether the animal sacrifice in yajñā rose out of totem-feast, magical rites or substitute sacrifice ; but this much can be said that already animal sacrifice had been limited by the holy injunction (*Yajñārthe paśāvāḥ sṛṣṭaḥ...*) that the beasts could only be slaughtered in a Yajña ceremony but not primarily for the sake of the palate. (A parallel instance can be cited here—a man may marry only for the sake of progeny—never for the sake of pleasure). So the Ṛṣis looked upon animal slaughter quite as feelingly as the Enlightened One himself ; of them also Jayadeva could have sung " *sadaya-hṛdaya-darśita...* (mercifully looking upon animal sacrifice...) Moreover, human sacrifice, etc., were gradually going out of vogue (*vide* the grand episode of Śunaḥśepa in the Holy Ṛgveda). Also, the introduction of the Fisherman in Śākuntalam[2] and the description of the household of Vasantasenā in the Mṛcchakaṭikam[3] point irresistibly to the conclusion that meat- and fish-eating was not in much favour among the latter-day, high-born Aryans. We do not say, in so many words, that the Aryans were all vegetarians and that they uniformly desisted from fish- and meat-eating. It was not so. But the tendency towards vegetarianism, and for the matter of that, abstinence in general was as much in evidence in Aryan social circles (the Aryans began life in Brahmacarya and ended it in Vānaprastha) as it was in those of the Jainas and the Buddhists. Indeed, it was inevitable that this tendency (always visible in higher manifestations of civilisation) should manifest itself in the evolution of Indian civilisation also, which had always extolled "spirit" at the cost of "matter." So the Enlightened One's condemnation of animal sacrifice would not have been something unique or unexpected. Thus, much wind would have been taken out of the sails of the Buddha had he but staked his all on the prohibition of the animal sacrifice in the yajña-ceremonies. But it was never the main plank in his yajña-denouncing programme. He attacked the yajña-cult for quite a different reason which had nothing to do with animal-sacrifice. Moreover, had he but believed in the yajña-cult, his abhorrence of animal-sacrifice could never have made a heretic of him, for no amount of pity could have made him oblivious of the grand symbolism of the yajña-ceremony—the symbolism of giving and then having—which has been so aptly described in the III Chapter of the Geeta—'he who does not offer to them who give him all, but sits down to enjoy—he is a thief and none else.' The Buddha condemned yajña because yajña, as such, was detestable to him—not for any extraneous cause.

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[1] Though " Pānātipātā veramani sikkhā padaṃ samādiyāmi" (I undertake the precept from killing to abstain) figures prominently in "Pañca sīla," yet it cannot be said that it is one of the cardinal doctrines of Buddhism. It is merely one of the injunctions of practical Buddhism—there is nothing unique about it.

[2] Jānua Vissagandhī Gohādī Macchabandho evva nissam Sam (The evil-smelling eater of lizards is verily a Fisherman, oh Janua.)

[3] Ayam aparaḥ paṭaccaramiva hata-paśūdarapeśim dhāvati......
(And here, again, is a butcher's boy washing a mess of chitterlings as if it were an old loin-cloth.)

Ritualism.—Ritualism means religious formalism. But religious formalism, as religious formalism, never becomes an object of public ridicule so long as there is a living faith among the followers of a particular religion. But when a particular religion falls on evil days and evil tongues, then that religion is very readily brought into contempt by a persistent attack on its rites and ceremonies. Moreover, as a sluggish river gets entangled in its aquatic undergrowths, so a dying religion becomes over-encumbered with meaningless formalism until a healthy reaction sets in—a sort of protestant movement—to restore the religion to its pristine purity. In both the cases, ritualism comes to be very much censured—both in the case of discarding the religion or in the case of reforming it. But, before these things happen, that is to say, before religion falls into disrepute or ritualism comes to overshadow religion—ritualism is not only not attacked but is practised with meticulous care ; for religion is not merely a matter of faith but a matter of practice also. So we are justified in observing that, apart from ritualism, there can never be any popular conception or acceptance of religion. Ritualism is religion—at least to ninety-nine per cent. of the people ; without its aid, no religion can make any progress or exist as a living force in this world. But why should we speak of religion alone—there is ritualism in everything, say even in a foot-ball game. We have seen many times that when a distinguished visitor shakes hands with the victorious XI, the eleven players stand, like eleven soldiers, to attention—as if they are so many images carved out of stone. Why is this formalism? let us ask ; it may be, that otherwise the requisite effect—shall we say, in Vedic language, *apūrva*—will not be produced. Now, the pose of the players may appear to be mere formalism to some, but to many it will appear to be spiritual, that is to say, showing the proper spirit. Similarly, there is ritualism about a law-court, about a Parliamentary meeting, about the conducting of a class in an educational institution, even—let us observe—in the mode of dressing and in the manner of taking food ; and these various sorts of formalism must be strictly observed, otherwise topsy-turveydom would set in. But, all these are, after all, ordinary, hum-drum affairs of life—but religion is the very point of our being—the hope and the meaning of this life and the life hereafter. Indeed, religion, that is to say the intimate relationship of the finite with the Infinite, makes man a man in the true sense of the term; otherwise what difference would there be between him and the denizens of the forest ? Remembering this—I mean, the significance of religion in the scheme of human life—our Vedic forefathers insisted upon rigid formalism in matters religious ; for this also, they did never countenance any shilly-shallying and dilly-dallying in religious observances and practices. So they enjoined, when one is to offer anything to the august Indra, he is to pronounce "*vasat*" but when he offers to the august Agni, he must pronounce '*svāhā* ;' when *kuśa* grass is to be plucked (for a sacrificial ceremony) it must be done on such and such a *tithi* and in such and such a manner ; and when a yajña ceremony is to be celebrated, it must have to be done in strict conformity with such and such Śastric injunctions. This is what it ought to be—for without enforcing obedient and alert compliance with its tenets and decrees, no religion can hold aloft its beacon-light to the members of its fold. But to-day, if anyone begins to argue and sneeringly condemns all these practices (such as ceremonial plucking of *kuśa* grass, etc.) as meaningless formalism, he, the irreverent critic, betrays only his colossal ignorance—proves and shows how utterly he has failed to understand the real significance of all these. We do not care to enter into any polemics here, but we shall remind the critic of one fact, which is as self-evident as the mid-day sun in all its glory. The critic is a human being, that is to say, he is part body and part soul; of course it would have been better far, if he were all soul, all spirit—without being housed, *i.e.*, cribbed, cabined and confined, in a body. Similarly, it would have been far better, if religion were a matter of spiritual aspiration merely—without depending, in the least possible degree, upon external religious practices and observances. But it could not be ; for, as the soul manifests itself through the body, religion operates (at least for the 99 % of the people) through its ritualism. So to revile religion for the sake of ritualism is to act most idiotically, to say the least. But I think these uncharitable criticisms about religion do not proceed so much from intellectual deficiency as from some inherent defect of character. Only a supine, a spineless, a characterless creature speaks irreverently of religion which should have been to him, on the other hand, the be-all and the end-all of existence. The history of world-civilisation splendidly bears me out—great peoples of the past were all deeply religious—each and every one of them. To-day also we find the same story repeated—the stronger nations, all over the world, are all formal, obedient, methodical but the weaker ones are anarchical ; and the reason is not far to seek, for, having no faith in themselves, they (the weaker ones) lack that strength of character which arises from one's inborn and innate sense of discipline. So, irreligiosity is nothing but characterless anarchy—it is nothing but a shameless intolerance of discipline and restraint which has helped man in his evolution along the path of Truth, Beauty and Goodness. Be that as it may, now the question is, Did the Buddha revolt against the Yajña-cult for its formalism ? The answer would be, Most probably not. The Buddha must have understood the utility, nay the inevitability, of the Vedic ritualism.[1] Moreover the religion with which his mighty name is associated is as much ritualistic as any other religion of the world, for Buddhism not only insists upon the right understanding of the Four Aryan truths but also expects strict conformity to Vinaya and Sila regulations. Secondly, if the Buddha had been disgusted with too much ritualism, he would have tried to reform the Vedic religion, but would never have dared to reject it *in toto*. That is to say, he could never have parted company with the substance (religion) for the folly and the antics of the shadow (ritualism).

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[1] Speaking about Vedic ritualism we must have to take into account, for the sake of

So we come to the inevitable conclusion that the Buddha seceded, because to him Yajña, as such, was something worthless and meaningless. Animal sacrifice or ritualism did not incline him to this momentous step.

I think I have been able to refute the popular views about the Buddhistic revolt, but now the question arises: Was the Buddha indebted to the Sānkhya system of philosophy and was the acceptance of that philosophy responsible for his anti-yajña mentality and attitude? Unfortunately, we can never give a categorical answer to this question.

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historical veracity, the volume of antagonistic opinion that has been registered against it (ritualism) by the thinkers of the Upaniṣad school. So writes the Holy Muṇḍaka Upaniṣad :—" Dve vidye ......parā caivāparā ca. Tatrāparā Ṛgvedo Yajurveda ...'(The professors of Brahma-knowledge asseverate—Two kinds of knowledge there are, which should be acquired Parā (Higher) and Aparā (Lower) and Ṛgveda, Yajurveda, etc., are lower knowledge. So it is clear that the Holy Muṇḍaka Upaniṣad rather looks down upon Vedic ritualism. But the Holy Upaniṣad never condemns ritualism outright (as something worthless or meaningless) because the same Holy Authority observes—" Tānyā caratha......Sukṛtasya loke" (You should perform the Vedic rites, full of true resolve and this is the path of Sukṛta (merit) in this world) though the "merit," we shall have to observe, is not ever-lasting—"Plavā hy ete adṛḍhā yajñarūpāḥ"—(fragile are the rafts (*i.e.*, yajñās) as conveyances to the next world). Further, we have it from the Brahmasūtra (Sarvāpekṣādhikaraṇa 3. 4. 26)—"utpannā......apekṣate" (Vidyā, *i e.*, Brahmavidyā, being acquired, nothing else is required for the achievement of fruits). But now let us exhibit the other side of the picture where the thinkers of the Upaniṣad school strongly support the ritualistic cult of the Vedists. So writes the Holy Chāndogya Upaniṣad, 8. 5. 1:—"Atha yad......meva tat." (What is called yajña is nothing but a discipline for the acquisition of supreme knowledge). So writes the Holy Bṛhad. Āra. Upaniṣad—" Tametaṁ vedānuvacanena......nāṣakena" 4. 4. 22. (The Brahmins desire to know that Holy Ātman by traditionary knowledge (*i.e.*, study of the Vedas) and by sacrifice, gift and penance, performed undesiringly). The Holy Chāndogya Upaniṣad goes to the length of saying—yadeva vidyayā...vīryavattaram (1. 1. 10). (What is done with the help of true knowledge, devotion and Vedic texts grows stronger and stronger) and the great Śaṅkara rightly observes—iti ca Karma-śeṣatva-śravaṇāt na kevalāyāḥ vidyāyāḥ puruṣārtha-hetutvam—This and as the consequence of deed is referred to by Vedic texts, the cause of summum bonum is not meditation upon Brahmaṇ alone).

Now, from this conflicting mass of opinion we can, I think, arrive at this safe conclusion that the upholders of the Upaniṣad school of thought regarded Vedic ritualism as of secondary importance whereas they valued the knowledge of Ātman as the highest good of life. But one fact must be remembered here—their dissatisfaction with ritualism did not drive them out of the Vedic fold. Similarly, ritualism, however distasteful, could never have driven the Buddha from the fold of Vedic religion.

But, taking for granted that the Buddha was really indebted to Kapila's system of thought, it does not take away a tittle from the Master's originality because what the Buddha has left us is so indelibly stamped with his unique personality that it is, to all intents and purposes, his property and nobody else's. Shakespeare borrowed the plots of his dramas from different authors, but the dramas are his, not of those from whom he borrowed. Moreover, if Kapila's system had really given birth to the Buddhistic Abhidharma, then to accept Buddhistic philosophy would be tantamount to the acceptance of the Sānkhya system of thought; for, if the Ganges be one stream from the Himalayas to the Bay of Bengal, it will remain one, though we call part of it by the name of the Ganges and part of it by the name of the Bhāgīrathī. So I think it is needless for me to enter into the fruitless controversy about the mutual indebtedness of the Sāṅkhya and the Buddhistic systems of thought.

The Buddha attacked the Yajña-cult and its theory of life because Yajña was rooted in desire, grew in desire, was performed in desire, ended in desire, had its very being in desire. Indeed, Yajña stood for that thing—I mean "desire"—which appeared to the Buddha as the root-cause of all evil.[1] Besides, Yajña proclaimed to all the universe the inherent goodness and soundness of creation. With equal ardour and enthusiasm, the Buddha proclaimed creation's utter rottenness and the peacability of the attainment of Nirvāṇa. So a conflict between the two—the cult of Yajña and the cult of Nirvāṇa was inevitable; and the fight raged, sometimes with bitterness, sometimes with sweet reasonableness but always with great ardour—for over fifteen centuries of Indian History. The desirous Prajāpati fought on the side of the Vedists; the non-desirous one fought on the side of the Buddhists. It was a Homeric contest in a right royal style, and its fifteen centuries might be looked upon as the fifteen cantos of this epic duel .... Condemning Yajña and the desire-prompted creation (of which Yajña was the pre-disposing cause) the Buddha argued—as the meshes of the snare are to the imprisoned bird or the fire to the inmates of a burning house, life is a source of constant peril and suffering to humanity, nay, to all creatures ; so the most urgent problem of life that awaits solution is to get rid of this danger...but Yajña would perpetuate this scheme of affairs for good—would maintain the desire-prompted creation intact for ever........... So the Buddhistic attack on the Yajña-cult was a frontal one—no quarter, no mercy was given. Really, Buddhism and the cult of Yajña can never live side by side. Indeed, if Nirvāṇa (the merging of creation in the wishless Prajāpati) be accepted as the "niśreyasa" (highest good) of life—if it is really the summum bonum of life—then Yajña would appear to be the most dangerous, the most detestable thing ever imaginable. Thus Yajña came to be an anathema with the Buddhists. Fire is fed with butter but it is extinguished by the pouring of water. Is it for this that the Buddha poured upon the sacrificial fire the water of disapproval and contumely ? He had no other alternative—for without attempting to extinguish the sacrificial fire, he could never have preached the path to Nirvāṇa. So, the conception of the Wishless Prajāpati was the *casus belli* between the Vedists and the Buddhists and the yearning after Him—I mean Nirvāṇa—led the Buddha to rebel against the Yajña-cult and the Yajña-theory of life. This is, in my humble opinion, the real cause of the Buddha's secession from the religion of the Vedas. But though the Buddha attacked the Yajña-cult, he did not disacknowledge the basic principles of it—the Law of Karma and the Law of Transmigration Without the Laws of Karma and Transmigration, the ceremony of Yajña would lose much of its meaning—for every successful performance of the Yajña-ceremony inevitably gives rise to some " merit " which the performer must enjoy. Now if he cannot enjoy in this birth, he must have to enjoy either in his next incarnation or in heaven (where he is translated after his death). So, on the one hand we have got an unceasing stream of meritorious action ; on the other, an ever-recurring phenomenon that, even in death, does not disappear. This persistent phenomenon may be called the " personal identity "—the transmigration soul—the *Bhoktā* (enjoyer) of the fruits of antenatal meritorious action or actions. Now, this law of Karma is invoked by the Lord (in Gītā) to assure the doubting Arjuna where He explains to him that he who treads the path of Brahman will never come to any harm—even if he fails to realise Brahman in his present birth ; he will be born again in more favourable circumstances and environment and he will plod on in the path of Brahman. So both the Yajña-theory and the Gītā propound the birth to birth stream of meritorious action; that is to say, both the Yajña-theory and the Gītā adhere to the immutable law of Karma and the Law of the transmigration of the soul. With equal ardour the Buddhists affirmed their belief in these two grand laws. The *Aṅguttara Nikāya* writes thus:—My action is my possession, my action is my inheritance, my action is the womb which bears me. The *Saṁyutta Nikāya* writes thus:—The action of his past state has become endowed with a tangible existence......(p. 243, Oldenberg, Buddha). Really, if there were no birth (or state of existence) after death there would not have been any necessity of attaining to Nirvāṇa (or to Brahman)—because then death, which would end everything, would be the supreme deliverance. But a question may be raised here—the Buddha did not believe in "soul;" how could he then believe in the transmigration of the soul? We may venture to give the following answer: The Buddha did not believe in "soul" for two reasons:—

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[1] What an ugly and a nefarious thing "desire" was to the Buddha, would be apparent from this :—Now this is the Noble truth as to the origin of suffering. Verily! it is the craving thirst that causes the renewal of becomings, that is accompanied by sensual delights and seeks satisfaction—now here and now there—that is to say, the craving for the gratification of the senses, or the craving for prosperity.

(*a*) According to him, the supreme bliss of life is the attainment of Nirvāṇa, *i.e.*, Wishless Prajāpati and Wishless Prajāpati is neither existence nor non-existence whereas "soul" (Ātman) is real existence. (*Vide Nāsadīya Sūkta, Ṛgveda*). The famous Sūkta [1] sublimely defines the pre-creation Prajāpati, *i.e.*, Wishless Prajāpati who is nothing but Nirvāṇa. "Tuccha" may be interpreted as neither existence nor non-existence.

(*b*) The Buddha, believing in Impermanence did not ascribe

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[1] Buddha and the Gospel of Buddhism, A. Coomara Swamy. Nirvāṇa is not real existence; this much is clear for the Buddha always laid emphasis upon Anitya, Duḥkham and Anātmā whereas the upholders of the Upaniṣad school of thought believed in Ātman and supreme bliss. Now, what is then Nirvāṇa? If it be not real existence, then eithe it is non-existence or it is some state about which either existence or non-existence cannot be affirmed or denied. But one thing must be remembered here: Gautama attained to Buddhahood even in this world of limitations but he could not attain to Parinirvāṇa while living in this world of Name and Form. He attained to Nirvāṇa only after or at the time he gave up his mortal frame. This fact of post-mortem attainment of Nirvāṇa clearly shows that Nirvāṇa is not non-existence otherwise the idea, tried to be conveyed by or through Nirvāṇa, could easily have been expressed by "death." Indeed, those who do not believe in life hereafter (whether we call it Ātman or anything else) must have to look upon death as non-existence. Now if Nirvāṇa were non-existence, then to call Nirvāṇa Nirvāṇa and not death, would be not only foolish tautology on the part of the Buddha (who is, after all, the world's greatest logician) but a sort of puckish mystification of ordinary people

" Soul " (real existence) to an individual who is merely Nāmarūpa [1] which Nāmarūpa gets dissolved at the time of death only to reappear, on account of intense craving and desire, in the next birth. Moreover, if the individual were really " Soul," that is to say, real being, how could he then attain to Nirvāṇa (which is neither being nor non-being) at all ? So, the Buddha's credence in Nirvāṇa prevented him from believing in the immortality of the Soul (Ātman, Brahman, etc.) and he had to rest content with Nāmarūpa which was nothing but relative (though persistent) existence, but which did not preclude the possibility of attaining to Nirvāṇa. Be that as it may, the Buddhists believed in transmigration and Kamma so readily that, in Jātaka tales it has been given that even the Tathāgata himself was born many times before he was born as Siddhārtha, the son of Śuddhodana. So that decides the whole issue in favour of transmigration and the Law of Kamma.

Now, standing upon the firm foundation of Kamma on the one hand and Nibbāna on the other, the Buddha formulated that grand code of morality and selfless service—of lifelong earnestness and endeavour—which has made the religion of the Enlightened One the most widely accepted religion in the whole history of human civilisa-

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(which a man of his benignity could never be guilty of). So we can never logically hold that Nirvāṇa is non-existence. If Nirvāṇa is neither existence nor non-existence, then it must be some state about which existence or non-existence can neither be affirmed nor denied. The sublimst exposition of this state is given in the tenth Maṇḍala of the Holy Ṛgveda where the Vedic seer, in a mood of ecstasy, sings of the pre-creation, that is to say, Wishless Prajāpati (*vide* Nāsadīya sūkta, Ṛgveda X). The Buddha seemed to have proceeded upon this assumption—If the source be contaminated the thing that flows from that source will also be contaminated; if the creator (Prajāpati) be desirous, it will be idle to expect His creatures to be non-desirous, so the Buddha held up the ideal of the Wishless Prajāpati (the creator that has been cured of His creative fervour) before men and called Him by the name of Nirvāṇa......The Buddha might have got his inspiration from the Nāsadīya sūkta of the Holy Ṛgveda which describes the pre-creation (that is, non-creation) Prajāpati most sublimely; if he did not, then also we may call Nirvāṇa the Wishless Prajāpati—for the conception of the Wishless Prajapati is the aptest explanation and interpretation of the Buddhistic doctrine of Nirvāṇa Homer, by omitting the first nine years of war, established the principle of unity which has made his great poem a great work of art ..the Enlightened One seemed to have followed, as it were, the Homeric principle of unity while developing the grand conception of Nirvāṇa, so he deliberately refrained from speaking what was not strictly relevant to the matter. He could have spoken much (*vide* 'Siniśapa Leaves episode" in S. Nikāya—also his advice to Mulaṅki) but he did not—and his silence is as much justified as Homer's about the first nine years of war. Both were great shapers—one, in the world of speculation and the other, in the world of Beauty—and they had to obey laws (which were after all self-imposed), which helped them in the accomplishment of their gigantic tasks.

[1] How, bhante Nāgasena, does rebirth take place without anything transmigrating ? Give an illustration.

Suppose, your majesty, a man were to light a light from another light, pray, would the one light have passed over to the other light ?

" Bhante Nāgasena," said the king, "what is it that is born into the next existence? "

Your majesty, said the elder it is *name and form* that is born into the next existence.—Warren's " Buddhism in Translations."

tion. This Grand Code of morality goes by the name of Vinaya firmly founded upon the Five No's—those five grand negatives that steer the vessel of life safe across the tumultuous sea of time. Life is real, life is earnest—to the Buddha life was not real but it was very much earnest—so he unhesitatingly pointed out the path of Vinaya to suffering humanity. But one thing must be taken notice of here. The right understanding of the four Aryan truths, by itself, would not be sufficient but Śīla and Vinaya regulations must have to be enforced, and these regulations comprised within their scope injunctions about the cleaning of teeth (such a jejune injunction !) and the necessity of the great "unburdening"—I mean Pātimokkha. Of course the Buddha was above all these—but the Buddhists (particularly after the Blessed One's Mahāparinibbāna) could never have taken a single forward step without these regulations. Similarly, to believe in Prajāpati's primitive Yajña was not enough for the Vedists —but they should get well-versed in Vedic lore (by becoming *antevāsins* early in life ; should pluck *kuśa* grass on a particular *tithi* ; and should perform yajña ceremonies in strict conformity with Śāstric injunctions. Moreover, both the Vedists and the Buddhists were enheartened by the belief that if they could not do their life's work in this life, they would be able to do it in the next birth or births. Such is the similarity between Yajña and Vinaya practices and their respective philosophies of life ; but there was a marked dissimilarity also, because viewed (teleologically) from the standpoint or destination or ideal, Yajña and Vinaya[1] were the two most contradictory things in this world. The path of Yajña was the path of creation (Yajña was procreation, as hinted before), that is to say of joyousness, expansion and endless desire, and those that followed the path were men of inextinguishable zest for life (life-enamoured were they)—men of immense mundane vitality—men whose golden and glorious resolve it was "to drink life to the lees" But they were not mere materialists, passing their time in eating, drinking and being merry. They showed great daring in spiritual speculations—they were, truth to say, makers of music and dreamers of dreams—"world-makers and world-shakers were they ;" thus they were true to the kindred points of Heaven and Home—and revelled in their joy and might. The path of Vinaya, on the other hand, was the path of extinction, the path of desirelessness—the path that led to Nirvāṇa. So, the followers of this path had nothing to do with life—had nothing to hope from life ; on the other hand they must view life and life's pleasures (so valued by the upholders of the Yajña-cult) with unmitigated contempt, cutting themselves deliberately adrift from its many moorings. So the Vinaya-practisers, following the path of Vinaya, marched uphill as it were,—trying to reverse the direction of the flow of the cosmic current of creation, till finally Māra was conquered and the utter extinction of desire led them to the Wishless Prajāpati. To make the matter a bit clearer, let me have recourse to the following illustration: If the river Ganges, contrary to all laws of physics (*Payaśca nimnā......*)[1] goes back to the spot of her rising—to the mountain that is her home, she will present to us a complete picture of Nirvāṇa-attainment. Now, the flowing-on is the path of Yajña ; the flowing-back is the path of Vinaya. So Yajña and Vinaya seem to us to be the flow-tide and the ebb-tide of the same river; the Uttarāyaṇa (the Northward ho !) and the Dakṣiṇāyana (the Southward ho!) motion of the same sun. Anyhow, Yajña means becoming whereas Vinaya means non-becoming—the motto of Yajña is *Aham bahu syām*, the motto of Vinaya is "*Aham na syām.*" Thus may be explained the two divergent paths of Yajña and Vinaya. Be that as it may, with the propounding of the Vinaya (that led to Nirvāṇa) injunctions, there came, for the first time in the world, the feeling for other-worldliness, the conviction of the utter worthlessness of life and the aspiration after the release from its painful and hated bondage. To-day also we find that the same other-worldliness is the dominant feature of Indian character and this is undoubtedly the undying triumph of the Blessed One. But whether or not the life-despising legacy of Buddhism has been, on the whole, an unmixed blessing to us, it must have to be admitted that Vinaya was a great discipline which, not only tended to guide the faltering and erring footsteps of humanity (from the madding crowd's

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[1] Oldenberg (Introduction to Vinaya Pitaka, Vol. I) rightly observes that the Upaniṣads form the "Dharma" and the Kalpasūtras and the Grihyasūtras the "vinaya" of the Brahmins, but the Brahmanic "highest good" of life was altogether different from the Buddhistic "highest good" of life.

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[1] The downward motion of water.—Kumāra. 5th canto.

A PEEP INTO THE ANTIQUITY OF ARABIA [1]

References in the Bible and Classics

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THE Arabs are broadly divided into two classes—pure and mixed. The former claims to have been descended from Joktan (or Qaḥṭān) the son of Eber, while the latter trace their origin to Ishmael (or Ismā'īl), a son of Abraham (or 'Ibrāhīm) by Hagar, an Egyptian lady. Notices of Arabia and her people are found both in the Old Testament and Classical literatures which unquestionably point to their antiquity and past glory. These notices are further supplemented and confirmed by archaeological researches. Now, I will briefly describe the geographical history of ancient Arabia from different sources.

(*a*) Biblical Account (2500-800 B.C.)

From the perusal of the Old Testament (Gen. XI and XXV) we gather that Arabia was first named " The land of the East " and then " The land of the South," and that both the names were applied by Abraham. The phrase " The land of the people of the East " is used in the Bible for Babylon, Assyria and Transoxiana also (Gen. XXIX), but generally those places are called by the name " The land of the North " as they lie on the north of Palestine. North Arabia had, from early times, been occupied by the Edomites, the 'Ammonites, the 'Amorites, the Midianites and the 'Amālekites. Though the Hebrews knew some thing of their neighbouring country, *viz.*, North Arabia, they could not give any definite name of that place. Hence they generally referred to every land after the tribes inhabiting it, *e.g.*, " The land of Edom," " The land of Moab," ' The land of Amalek " and so forth. When the Israelites, during the time of Moses, passed from Egypt to a certain far-off land in North Arabia across the Red Sea, they found that the whole place was a large tract of desert, and so they gave that land the name of Horeb (Arabia) —*vide* Deut., 1.6. Other parts of Arabia continued to be named after their inhabitants as before.

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[1] The chief materials employed for this article are the Holy Bible, Maulana Syed Sulaiman Nadvi's " Arḍ-ul-Qur'ān," Shah Mu'īn-ud-Din Ahmad Nadvi's " Arab ki Maujuda Hukumaten " (*i.e.*, The Present States of Arabia), Bevan's " Ancient Geography," Forster's " Historical Geography of Arabia," and " Arabia and Its Prophet " published by the Christian Literature Society, London.

During the time of Solomon the Hebrews were at the height of their glory. We are told in the Bible (1 Kings, IX. 26-28) that "King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea in the land of Edom. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon." The Hebrews subjugated all northern and some southern districts of Arabia. They were acquainted with the natural boundaries of that land, and so they applied the term Arabia to the whole country. They, however, knew fairly well North Arabia, which comprised Ḥijāz, Sināi, Arabian Syria, Arabian 'Irāq, Baḥrain and coasts of the Persian Gulf. They divided North Arabia into two parts—the land of the east and the land of the west. The former included the towns that lay on the east of Canaan, the coastal places of the Persian Gulf, Baḥrain and Arabian 'Irāq; while the latter comprised Sināi, Ḥijāz, the Syrian desert of Arabia and a portion of Nejd situated on the south of Canaan.

Of all towns of Arabia "Mesha" and "Sepher" which marked the extreme boundaries of the land of the Qaḥṭānids, have received the first mention in the Old Testament. "Sepher" has been understood for Ẓafār situated in Yemen, but ~~there is~~ no town in Arabia of the name of "Mesha." According to Bevan, Mesha is a substitute for "Muza," a town situated on the Arabian coast near the mouth of the Red Sea. A town of the name of "Moosa" which finds mention in the map of Ptolemy,[1] and which is situated on the coast of Yemen, may also have been intended by "Mesha." This word may also stand for "Mecca," as one of the sons of Prophet Ishmael is mentioned in the Old Testament under the name of "Masa," and it is quite possible that this town was founded by or named after him. G. Sale, an English translator of the Qur'ān favours this view.[2] "Bozrah" of the Bible is the same town that is known among the Arabs as "Busra" and "Teman" of the Bible may, perhaps, be identical with "Timai," a well-known town near Busra. The position of the other ancient capitals of the Kings of Edom-Din-habad, Avith, Rehoboth and Pan (Gen. XXXVI. 32, 35, 37, 39)—cannot be identified.

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[1] *Vide* D. G. Hogarth.

[2] His Introduction to the Transition of the Quar'ān.

Another famous town is mentioned in the Old Testament under the name of Shiloh (1 Kings IV. 4), which was included in the land of Edom. The word " Shiloh " means stone, which corresponds to the Arabic " al Ḥajar " and the Greek " Petra." The fort of " Eloth " near the Gulf of 'Abba was a part of the kingdom of Edom, which was later conquered by the peoples of David and Solomon and made headquarters of the naval power of the Israelites. The vessels of Solomon used to pass from Eloth to another port named Ophir, situated in South Arabia (II Kings VIII. 18). Aden was also known as a place of trade, and commerce (Ezek. XXVII. 23). Of the towns in Yeman, Saba (or Sheba) is frequently mentioned in the Bible. The Queen of Sheba presented herself to the court of Solomon (1 Kings X. 1, 13). Along with Saba other commercial town of Yeman are also mentioned, such as, Roamah (Ezek., XXVII. 29) ; Uzal, which was then situated on the site now occupied by Sināi ; Havilah (Gen. XXV. 18); and Gur-Baal (11 Chron., XXVI. 7).

The Hebrews were acquainted only with those tribes of Arabia with whom they were politically or commercially connected. The Midianites, the 'Ammonites, the Edomites, the 'Amalekites and the Moabites were their neighbours and equals. Of the original tribes of Arabia, *viz.*, the Qaḥṭanids and Ishmaelites, people of Saba and Roamah, belonging to the former tribe, have been mentioned in the Old Testament. The Ishmaelites are referred to in the Scripture as the people who had their trade in Arabia and Egypt (Gen. XXXVII. 27) and who fought against the Hebrews jointly with the Midianites (Jud., VIII. 24). Another name of the Ishmaelites was " Hajarites," and they have been referred to in the Old Testament by that name also (1 Chron., V. 10). Of the Ishmaelites, two clans, *viz.*, "The flocks of Kedar" and " The ram of Nebaioth " have also been mentioned in the Bible (Is. LX. 7). Another tribe is referred to under the name of " Ma'ūn," which the Arabs call " Ma'īn."

(*b*) GREEK ACCOUNT (800 B.C.-200 A.D.)

Homer, the poet, who flourished in 1000 or 800 B.C., has referred in his verses to the Syrians under the name " Arimi " (connected with the Biblical Aram) and the Arabs under the name "Erembi." Herodotus (484-425 B.C.) knew something of Arabia and her people. But his knowledge was very limited, inasmuch as he thought that that country marked the end of human habitation on the south and that the river Nile was the western boundary of Arabia.[2] Nor did he know that on the east of that country lay the Persian Gulf which divided Arabia from Persia.[3] He knew that there was a river on the west of Arabia, but he named it as the Arabian Gulf instead of the Red Sea.[4]

The Greeks' knowledge of the geographical condition of Arabia was substantially increased as a result of Alexander's conquest in the east in the third century B.C. Now they realised that Arabia is bounded on the west by the Red Sea, on the east by the Persian Gulf, on the south by the Indian Ocean, on the north-east by the Euphrates and on the north-west by Syria and borders of Egypt. They also included a large part of Sinãi in Arabia. The Jews and Christians of the period also held the same view, as it appears from a letter of St. Paul (Galat. IV. 25). Geographers, however, differ on the point, and this difference is mainly due to the absence of a natural boundary on the north-west of Arabia. Herodotus and Pliny extended its north-west boundary to the peninsula of Sinãi and the Mediterranean sea, while other geographers have confined it from the Dead Sea to Busra and Tadmoor. The fact, however, is that owing to natural affinity and administrative similarity the above tracts have ever been included in Arabia.

The early classical writers, such as Eratosthenes (276-194 B.C), Strabo (b. 63 B.C.) and Pliny (23-79 A.D.) divided Arabia into two natural parts—southern and northern. But the most appropriate division of Arabia was given by Ptolemy in the 2nd century A.D., which European geographers have followed up till now. He divided the country into *(a)* Arabia Petra, *(b)* Arabia Felix and *(c)* Arabia Deserta. The first included the north-west portion. In other words, it extended, on the west, from the border of Egypt to Busra *via* the peninsula of Sinãi, and touched, on the north-west, Tadmoor, Yahudia and Palestine. Arabia Felix included the west and south-west coasts,

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[1] Rev. Bevan's Ancient Geography, p. 19.
[2] Herodotus by H. Cary, Book III, para. 107.
[3] Herodotus by H. Cary, Book IV, para. 39.
[4] Herodotus, by H. Cary, Book II, para. 2.

i.e., it comprised Yemen, Ḥijāz, Ḥadramaut, Omān Baḥrain, Yamāmā and Nejd. Arabia Deserta included the whole of the dimly-known interior, *i.e.*, its north-east boundary commenced from the Euphrates and Mesopotamia and terminated in the north-east frontier of Arabia Petra.

The following account of Petra appears in "Arabia and Its Prophet:" "It (Arabia Petra) took its name from Petra, a city to the north-east of the Gulf of 'Aqba. It stood in a narrow valley, with steep rocks rising on each side. The original inhabitants were 'dwellers in clefts of the rocks' ! Along the rocky walls there are rows of tombs, hewn out of the solid stone, and ornamented with façades or fronts. They were probably at first dwelling places ; but they were changed into tombs when houses were built in the valley. About the year 300 B.C. the city fell into the hands of an Arab tribe who carried on a great transit trade between east and west. The ruins were first discovered about A.D. 1812."

The Greeks and Romans had conquered Arabia Petra and Arabia Deserta, and therefore they were fully acquainted with those parts. As they could not conquer Arabia Felix whichever remained independent, their knowledge of that part was extremely scanty. According to the researches of Dr. Sprenger, Ptolemy has described in his geography fifty-four tribes, one hundred and sixty-four towns, fifty mountains and four rivers of Arabia Felix.[1] Stephanus and Pliny have also enumerated some towns and tribes. But most of these are at present insignificant or untraceable.

Of various Arabian tribes mentioned by classical writers, the following are noteworthy :—

(1) The 'Ād-i-Ārām. It was the oldest and most reputed tribe of Arabia that lived near Ḥadramaut. A great deal of this tribe had already perished before the Greek invasion. Only a section of it, *viz.*, followers of Prophet Hūd (Heber), had survived. The Greek geographers have mentioned this tribe under the name of "Adramatae,"—'Adram' stands for 'Ād-i-Aram and 'tae' means tribe.

(2) The Thamūd. Those of the tribe of the Thamūd who survived the Divine punishment were still living, during the Greek period, in their old residence at Midian near Ḥijāz. The Greek and Roman geographers have spelt this word in two ways—Thamydeni and

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[1] *Vide* D. G. Hogarth.

Thamyditae (The letter ث of Arabic becomes ش in Hebrew and "th" in Greek).

(3) The Hadramaut. In ancient times this tribe was equal in importance to the Yemenites both commercially and politically. The Greeks have spelt this word as "Chatramutitai."

(4) The Nabataeans. Two or three centuries before Christ the country extending from Nejd to the coast of thē Red Sea, 'Aqba and Syrian desert, was in the hands of the descendants of Nibt, a son of Ishmael. The Romans and Greeks had diplomatic relations with the Nabataeans whose capital town was Petra.

(5) The Kedarids. The family of Kedar, a son of Ishmael (from whom the Prophet of Islam was descended), had been ruling in Hijāz from 1000 B.C. The Greeks have spelt Kedar in different ways, most appropriate of which is "Cedarni," spelt by Pliny.[1]

The tribes of Yemen, Minaei (Ma'in in Arabic) and Sabaei (Saba in Arabic) have been described by the Greeks in detail. They have also mentioned Omanitai (the Ammonites) and Gerrahaei (people of Qaria situated in Yamāma) in their geographical books.[2] Some time before the advent of Islam, the Manadhira ruled in Hira and the Ghassanids in Syria under the suzerainty of the Persian and Roman empires, respectively. The Greek writers have given a detailed account of these peoples also.

(C) THE ARABS' ACCOUNT (MUSLIM PERIOD).

Though a peninsula, Arabia is generally described by its inhabitants as an island (*i. e.*, Jazirat-ul-'Arab). The Arabs have always regarded their country a central place of human habitation. D. G. Hogarth, Sir william Muir and other modern scholars have also characterised Arabia as the heart of the old world. According to the Arab geographers the boundaries of Arabia are : E., the Persian Gulf and the Gulf of Omān ; S., the Indian Ocean; W., the Red Sea; N.W., the Gulf of 'Aqba, Syria and Palestine ; N. E., the Euphrates. Thus Arabia as mapped by its own people is smaller in area than Arabia as mapped by the Hebrews, Greeks and Romans, in as much as it excluded the whole peninsula of Sināi and a portion of Arabia and Syria. The reason is obvious. The Greeks had captured the aforesaid territories and the Arabs could not take them back until the advent of Islam, and so they treated them as excluded from Arabia. As a matter of fact, they always formed parts of that country on account of their natural boundaries and close affinity to Arabia proper.

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[1] Bevan's Ancient Geography, p. 178.

[2] Forster's Historical Geography of Arabia, Vol. I, p. 244.

Arab geographers generally describe the area of a land on the basis of the time required in travelling from one of its ends to the other. Abul Fida has described in his book " Taqwim-ul-Buldān " that the country of Arabia can be traversed in seven months and eleven days. Arabia has never been surveyed in the modern sense of the term. Nevertheless, it is sure that it is a vast country, larger than the Indian peninsula and four times as large as Germany and France. From north to south (*i.e.*, from Port Sa'id to Aden) it is 1,500 miles long and from west to south (*i.e.*, from Port Sa'id to the Euphrates) it is 600 miles wide, and the area is 1,200 ,000 sq. miles.

Arab geographers divide their country, excluding Mesopotamia and Arabian Syria, into five provinces, *i. e.*, Tehama, Hijāz, Nejd, Yemen and 'Urūḍ. The largest range of mountains in Arabia " Jabal-us-Sarāt " forms the line of demarcation. It splits the country into two parts—eastern and western. The western part, which is smaller in area than the eastern, stretches in length from the borders of Syria to those of Yemen, and in breadth from the skirt of the above mountains to the coast of the Red Sea ; and this part is better known as Hijāz. The low-lying lands on the south of Hijāz (on the side of Yemen) are known as Tehāma and Ghor (which literally mean low-lying lands). The eastern part, which is generally high in level, extending from the mountain Sarāt to Mesopotamia is known as Nejd (which signifies high land). The hilly tract lying between Tehāma and Nejd is called Hijāz because it stands as a barrier between the two countries and the word " Hijāz " or " Hājiz " means screen or barrier. Yamāma, Omān, Bahrain and other towns lying between 'Irāq on the southern borders of Nejd and the Persian Gulf are known as 'Urūḍ, because this whole tract makes a curved line, and 'Urūḍ means curve. The southern part stretching from the coasts of the Red Sea up to those of the Gulf of Omān (excluding Hijāz and 'Urūḍ) is known as Yemen, as this is a fertile and blessed land, and the word " Yumn " means blessing.

The political condition of the early Arabs was unique. The country was torn to pieces, and there were a large number of tribal heads called Shaikhs, who, more or less, exercised the same power or influence within their jurisdictions that independent or semi-independent rulers could do. The government of the country was patriarchal. Under each tribal Shaikh there were a number of clans or families, which were directly controlled by their own respective heads. These petty chiefs had prerogatives, no less important than those of sovereigns. It was they only who could lead their tribes against the enemy, who could conduct negotiations for war or peace, who could fix the place for encampment, and who could receive and entertain the messengers of other peoples. With the advent of Islam the scattered forces and warring camps of Arabia were, for the first time, united under one common banner. A democratic form of government was set up in the country. For centuries onel aw reigned supreme from one end of Arabia to another. This unification continued intact until the last great European War. Since then a new Arabia has evolved, the outstanding features of which are disunion, discord, dissension and dismemberment.

ISLAMIA COLLEGE,
CALCUTTA.

THE TRAINING OF GRADUATE TEACHERS

A Survey based on a Questionnaire

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Scattered across the length and breadth of the country are 21 institutions for the training of graduate teachers. Ten of them are managed by Government; four[1] are run as departments of Universities; five[1] are financed by Indian States, and four are conducted by missionary bodies. Of those twenty-one, only six are meant exclusively for women students—two are provided by Government and four by Christian Missions.

Representatives of these institutions have never met together to discuss matters of common concern. Through the sharing of experience and opinion much loss and inefficiency could perhaps be avoided. The world has accepted the value of group discussion but true to the conservatism of the profession, the trainers of teachers have preferred to carry on each in his own way and without the benefit of his neighbour's different experience. No doubt there are obstacles in the way, but they are no more serious now than were those at one time in the way of the universities getting together. As will be seen from the findings of the survey, there is such a variety of practice and opinion in the field that the periodical gathering of those involved in the training of teachers is likely to yield substantial results. It is possible that by joint discussion with others in the field, those differences might be reduced, and it is also possible that by the same process some of them might be strengthened and confirmed—which also being in the light of larger evidence and experience, is much to be desired.

THE QUESTIONNAIRE

As this is unfortunately not yet possible, it was felt that it might serve as a partial substitute to have a questionnaire embodying some of the important matters sent round to the different training colleges in India. So a questionnaire was prepared and sent to the institutions which train graduates. The Inter-University Board publication, which must be mentioned in this connection, containing Mr. Gordon's survey of the Training of Teachers, deals with the facilities and requirements from the University point of view. The questionnaire was meant not merely to discover changes made since the publication of that survey in 1932, but much more definitely, first, to collect the experience of the colleges themselves, and secondly, to obtain the opinion of the principals and staffs on present practice and possible alterations.

The questionnaire consists of five pages dealing respectively with (1) the Training Course, (2) Practice Teaching, (3) the Practical Examination, (4) Staff and Students, and (5) What the Training College can do. The matter contained in the questionnaire will be evident presently.

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[1] Including the one in Mysore.

Replies were received from eleven colleges. In view of the partial response it is theoretically impossible to arrive at any valid generalisation. Had all the colleges co-operated it might have been possible to pass beyond the present status of probability to one of certainty. Unfortunately it is not generally realised that it is just as possible to generalise about opinions held at a particular time as it is about conditions prevalent during a certain period. The former may not carry any certainty regarding the rightness or wrongness of a specific procedure but has great index value.

THE TRAINING COURSE

Subjects.—With data which is not exhaustive it appears that Principles of Education, Educational Psychology, Methods of Teaching and School Organization represent the greatest common agreement. History of Indian Education, Current Indian Educational Problems, Comparative Education, Modern Methods, Educational Handwork, Child Psychology, Experimental Psychology, Educational Classics, Physical Education—are required in one or another college but in no college are all of these to be found. Nor is any subject in this latter list taught in all the reporting colleges.

Fees.—In some Government colleges no fees are charged, except for outsiders. The highest fee charged anywhere is at Benares, Rs. 200-8 as., and it is interesting to note that here they have the largest number of applications—10 times the required number. There seems to be, therefore, no relation between cheapness and popularity.

Duration.—The duration of one academic year of 20 to 37 weeks is considered by some to be alright for teachers in service. If the course could be extended over another year, the following subjects and activities, we are informed, could find a place in some of the institutions:—Educational Measurement, Experimental Psychology, Class-room Psychoanalysis, Educational Handwork, Administration of Education, Modern Experiments and Problems, excursions, civics, enrichment of the present subjects, Foreign Systems, and more practical work.

The difficulties in the way of having a two years' course are stated by some to be chiefly financial for the student and the management of his school. Some of the colleges will need more accommodation. One mentions, "Conflict between Universities and Departments of Public Instruction on the question of control" and "the unintelligent criticism of people who do not understand."

Post-graduate Degrees.—The pre-requisites for admission to post-graduate work mentioned as existing or as desirable are Vocational Tests, B.T. and three years' experience, sound scholarship, ability for research and successful teaching. Some colleges are content with a B.T. or L.T. degree. Facilities do not exist in all the colleges for starting a post-graduate course.

Amongst subjects taken up or considered suitable for research are mentioned—Vocabulary Building Tests, Word Frequency in the Vernacular, Achievement Tests in the different subjects, Reading Interests of children at various stages, Investigation into Scholastic and Mental Tests of Boys, Place Names in Geography, Dates in History, Examination, Marking and Speaking Vocabulary. Dacca which has had a post-graduate course for over four years has encouraged research to a remarkable extent and can claim 25 interesting studies.

Practice Teaching

Amount.—All the colleges replying require some amount of practice work, some as many as 60 periods and some as few as 12. In Madras no minimum is laid down by the University. In Baroda two months of intensive work is done by the students under training. The variation of practice work done by a student in a month ranges from 4 to 60 periods. Ideally, according to one, it would be desirable for a student to have altogether 3 months' intensive work, according to another 100 periods, but the rest would be content with 20 to 30 periods. Benares feels that no hard-and-fast rule can be laid down as it depends on the individual student-teacher. There seems to be no agreement either as to when practice teaching should begin.

Supervision.—*The College Staff* seems to share in varying degrees, with the head master and the staff of the practising school, the supervision of practice work in the majority of the reporting institutions. Practice teaching takes from one seventh to one half of the college working week.

Practising School.—The vast majority of the colleges have their own practising schools, and in addition have to use several other schools in the neighbourhood—some as many as nine. Training Colleges engage from $\frac{1}{2}$ to $\frac{1}{12}$th of the total working week of the practising school or schools.

Subjects.—Students are required to practise teaching a maximum of 3 subjects and a minimum of 2 subjects.

Marks.—There is no agreement regarding the number of marks set apart for practice work or the ratio between marks for Practice Teaching and those for the Practical Examination. In some institutions no marks are awarded at all but in others 100 to 300 marks are earmarked for the work of the year and the percentage in the total varies from 33 to 50.

Supervision Technique.—Regarding the nature of supervision, there is marked unanimity. In every case it is said to consist in approving the lesson plan, assessment, criticism and suggestion.

Co-ordination.—Continuity and efficiency in the work of the Practice School can be maintained, it is felt, by close co-operation between the staffs of the school and the college, by closely following the school time-table, by consultation with, and attendance of, the school staff and by having the practising school directly under the college.

Model Lessons.—Most of the colleges arrange model lessons which are given by members of the college staff and believe that they are useful and should be continued. Some are not sure of their worth.

Practical Examination.

Its Value.—Not all the Universities conduct a practical examination for the teaching degree. The few colleges which do not have a practical examination are against it as well as one or two others which consider it unreliable. The measures suggested for making the test more reliable are more thorough supervision and greater weightage for the year's performance. Those who once had a practical examination and have dropped it have done so owing to financial considerations, the numbers to be examined, the artificial conditions inevitable and the nervous strain of it all. Instead, they would recommend joint discussion of the staff and reliance on the year's work.

Marks.—From 100 to 300 marks are awarded at the practical examination by the colleges which conduct a practical test. This represents from $\frac{1}{6}$ to $\frac{1}{2}$ of the total for the whole examination, and is independent of the results in the Theory Examination. These marks are awarded on the basis of one and in some cases two lessons. There is difference of opinion as to whether a candidate should be passed if he has failed in his year's work, but the general feeling is that in border-line cases college marks should help.

Examiners.—Nowhere are there less than two examiners, and the number varies with the number of candidates. The number of external examiners is from twice to 5 times the number of internal examiners. The examination lasts from 1 to 18 days and examiners are found to vary noticeably in their capacity. Some can examine 25 candidates a day and some are reported to be trusted with only 7. The remuneration varies from Re. 1 to Rs. 3 per lesson and in one case the examiner is reported to be treated as state guest, paid T.A. and given a cheque for Rs. 100 as well.

The Time.—The idea of having the examination a year later, in the teacher's own school, does not find favour. The best time is considered to be after the course and before the examin ation in theory.

STAFF AND STUDENTS

Pre-requisites.—Some of the prerequisites for admission are admission tests, experience and minimum and maximum age ; but they are not universally demanded.

Students.—The number of students varies from 30 in Baroda to 160 in Saidapet, Madras. Everywhere the colleges have more than they can conveniently accommodate. In Trivandrum it is half as many more. There seems to be great demand for training facilities and very inadequate provision. The number of applicants for seats in Training Colleges is from twice to ten times the seats available. Nor are all the students applying for admission poor stuff. In the different colleges there are amongst others some first and second class graduates and some M.A.'s and some M.Sc.'s.

Staff.—All the colleges reporting have drawing and drill masters and in addition some have 7 and some 9 members on the staff. These members are taken from the ranks of teachers, head masters and inspectors in varying proportions. There are still comparatively few with research degrees in the colleges, in many colleges none at all, in a few as many as two, in one case three. Contributing papers to conferences and journals is not uncommon though there are some colleges where the staff is not known to have published or presented any articles. The writing of books is a rarer activity though in some colleges there are as many as four members who are authors. The Training College seems to be no congenial soil for research. After joining the Training College, very few have done research in education. In one instance four members are reported to have done research of some kind and in a few others two and in other cases none at all. Lack of leisure and facilities are usually held responsible. The number of hours of work per week varies widely in the different institutions: in one it is two and in some over twenty, and in the rest between 12 and 20.

WHAT THE TRAINING COLLEGE CAN DO

Research.—All are agreed that the college should undertake research, but only a few are equipped to do so now. A few colleges have already conducted research and experiments. Amongst the factors which are necessary are mentioned funds, leisure, psychological laboratory, apparatus, experience, bigger staff and a practising shool under the college, but funds and leisure are repeated by the majority. The experiments and research considered suitable have been mentioned earlier (page 4) but to them might be added the effect on children of noon feeding, the education of bright, subnormal and normal children, the relation of diet and growth, achievement tests and the relation of height and weight in Indian school girls.

Refresher Courses.—The majority of the colleges are confident of their ability to conduct refresher courses, but some feel that the University should undertake it and some the Department.

Training of Head Masters and Inspectors.—The vast majority of the colleges reporting consider it desirable to have a course for the training of head masters and inspectors, and about half of them believe that the Training College can manage it. Some need funds and staff for the purpose.

Contact with the Alumni.—All the colleges keep a record of their alumni, though not always a complete one. Amongst the suggestions made for keeping in closer contact are the maintenance of employment registers, the arranging of lectures, socials and Old Boys' Days and the publication of magazines. These measures are now tried in some institutions. Only a few colleges have their own journals but as many more are interested in the idea.

CONCLUSION

While it is of value to know what the principals and the professors of Training Colleges have to say regarding present procedure and possible changes, it would be of no less definite advantage to know what the teachers under training think of the course and what suggestions they would like to make for its greater effectiveness. It is proposed, therefore, to issue a separate questionnaire for the purpose of making the students in Training Colleges vocal on this matter, and it is earnestly hoped that the opportunity will be utilized by all the training colleges.

Time was when a questionnaire received no attention at all and all that was necessary to discredit it and justify indifference, was to call it "American." But now with the increasing realization of the need and value of collecting data and the consequent growing use of this technique in Britain itself, there is hope that soon the questionnaire method will be both understood and appreciated in India also. In several fields there is no other means available for getting together relevant information from a variety of sources, and, if, in such circumstances, the response is partial, the possibility both of making surveys and reaching broad-based conclusions is obviously debarred.

Kolhapur

EDUCATION AND PEACE

BHUPENDRANATH SARKAR, B.A., B.T.

Education is in the melting pot, as we are in a state of transition. In the domain of education a new orientation of policy—a new outlook is necessary. Education ventures to step in where the League of Nations in its political sphere has failed to all appearances. We know that the selfish instinct in man, whenever it has leapt to life, has brought about many an armageddon. "It must be all lies and of no account when the culture of a thousand years could not prevent this stream of blood being poured out, these torture-chambers in their hundreds of thousands."[1] Disarmament conferences have been of little avail. The world is thirsting for peace—for the establishment of a world state for the matter of that. "Below all these processes the great effort of the world-state gathers form and possibility in man's minds. A time is coming when we shall be saying, 'To the devil with parties and divisions and nations' and sweep and spill the worn-out packs of cards aside and put all the tables together." [2] All our knowledge, our mastery over nature and our age-old wisdom have not so long helped us in this. This machine-age—this age of competitions and rivalry has blurred our vision of a higher being that man really is. A Westerner says, and that in a Christmas vein, "Not yet by love but by fear are we bound. To be bound at all is something gained, but it can only be a second-rate millennium in which nation shall no longer rise up against nation not because it does not want to wipe the other off the map but because it is afraid that the inhabitants of its great cities will be choked to an agonising death by poison gas. If the lion is ever to lie down with the lamb, we hope it will not be merely because the lion has discovered that the lamb has cunningly soaked his skin in poison and so would prove fatal eating, but because the lion has genuinely developed a preference for a vegetarian diet." [3]

How can the lion turn a vegetarian ? "It is through education," is our bold answer. Both nature and nurture make a full-fledged man. We should so nurture the human plant that it may learn to love one another to whatever clime or race it may belong. "Man has a dual nature. At every stage and in every sphere of his mental evolution whether in intellectual or in moral questions, he is torn between two equally powerful tendencies. One is to accept the universe as it first presents itself to him—that is to say, as a system of which he is in every respect the centre. The other is to correct and transcend this first impression and to see oneself as part of a general system." [4] International institutions like Rabindranath's Viswabharati and the International College at Helsignor in Denmark are laudable attempts at holding the balance between the two. Co-operation of scholars of different nationalities and an exchange of scholars and teachers make these places meeting grounds for all. The child, when he comes in contact with the master minds full of human sympathies, gradually realises that they are all members of the same society, *i. e.*, the human society. Again, the Humanitarian School situated near Amsterdam is a practical expression of the hankering of the human soul for peace after the bloodshed and carnage of the last European War. It is a school which believes whole-heartedly in universal brotherhood and peace. "The school tries to inculcate its ideas in the children not by direct moral instruction but by the attitude of the teachers and through the type of emphasis placed in the teaching of history, geography and literature." [1] The teachers, be it noted, try to live up to the ideals they preach.

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[1] All Quiet on the Western Front.
[2] H. G. Wells.
[3] *The Statesman*, Dec. 25, 1934.
[4] Bulletin of League of Nations Teaching, Dec., 1934.

History, geography and literature should be so taught as to bring out the importance of international fellowship and interdependence of nations. Occasional visits to centres of culture, as the British public school boys tour round the British Empire every year, should be arranged. Correspondence between children of one country and those of another, such as that started by Dr. Sven V. Knudsen of Boston, Massachusetts, U. S. A., is likely to do something in the matter of international understanding. Children should be encouraged to visit international exhibitions of arts and industries and museums and art-galleries that have collections from various countries. International games, such as those played now-a-days, should form a chief item on the educational programme. School children and college students may with profit take part in the Olympic Games which emphasise that there is no colour bar in the republic of sports. Social service—help for others in distress in foreign lands, though occasionally rendered, will engender in the child mind a feeling of brotherhood. "It is not enough to teach the horrors of war and to avoid everything which would stimulate international jealousy and animosity. The emphasis must be put upon whatever binds people together in co-operative human pursuits and results, apart from geographical limitations. The secondary and provisional character of national sovereignty in respect to the fuller, freer and more fruitful association and intercourse of all human beings with one another must be instilled as a working disposition of mind.... This conclusion is bound up with the very idea of education as a freeing of individual capacity in a progressive growth directed to social aims." [2]

The importance of the Radio in developing cultural contacts irrespective of geographical barriers cannot be too strongly emphasised. "The much-talked of international fellowship or intellectual co-operation will remain a pious wish merely, until and unless the making of the international mind is an accomplished fact....... Educational broadcasting is the most appropriate vehicle for securing that international understanding, which is the cry of many but the prize of a few. It is, in all conscience, the best nursery for training up the youth of all lands internationally minded. The last, though not the least, important achievement of the Radio in the realm of spiritual values is that it leads, through progressive conquest of time and space, to the establishment of an Empire of Mind." [3]

Broad principles of religion supporting the idea of the unity of mankind ought to be inculcated in the mind of the child. Efforts should be made, alongside of this, to develop his spiritual nature. The experience of Dr. Rudolf Steiner at his Waldorf School, Stuttgart, and that gained from the Indian indigenous system of hoary antiquity will help us in this direction. All these will combine to form a world conscience and adjust the whole mentality of the individual so as to embrace international relations. In this way, the narrow instinct of selfishness will give place to a noble instinct of selflessness. This aspect of education should be emphasised to the lasting benefit of mankind as a whole by creating a favourable environment and by influencing the child's behaviour in the manner indicated. It is high time that man should realise that his destiny lies not in a clash of interests, a clash of arms but in furthering the cause of humanity at large. The League of Nations will do well to pay more attention to the intellectual sphere than to the political. As poet Tagore says, "The brotherhood of man would find its fulfilment only when man would realise his identity with every other on earth in the truth of love —that was God." When this brotherhood is established, man will be free in an atmosphere of peace and good-will to pursue his activities in different spheres of life, preserving in him what Sir John Woodroffe calls "the seed of race." It has been aptly said, "If the international ideal involved an attempt to turn out French, Swiss, German and Polish children to the same pattern—to make them into colourless and standardised beings—it would be a dire illusion." [1]

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[1] New Schools in the Old World.
[2] John Dewey.
[3] Prof. S. K. Das, M.A., PH.D. in the *Modern Student.*

"Most problems to-day," says Tagore, "have become international problems and yet the international mind has not yet been formed, the modern teacher's conscience not having taken its responsibility in helping to invoke it." The educator, we venture to assert, will have to play a new rôle. It is not the statesman or the politician but it is the educator who will bring the vessel of the water of salvation to the door of mankind. It may seem a vision, a dream—this idea of mine ; but, let us hope ; it will come true some day.

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[1] Bulletin of League of Nations Teaching, Dec., 1934.

EDUCATION AND TRAINING OF CHEMICAL ENGINEERING.

PROF. P. N. GHOSH, M.A., PH.D., SC.D.

In the recent Chemical Engineering Congress of the world Power Conference, Prof. H. E. Watson submitted his general report of the Section J, the subject of the section being *Education and Training of Chemical Engineers*. He stated that the subject-matter of the papers could be broadly divided into two groups, one relating to general technical education and the other to training of University standard, especially directed towards bridging the gap between Chemists and Engineers. As regards the first group there was a paper by Mr. S. Uno, the Director of Chemical Engineering Institute of Japan. He stated that the recent development of the chemical industry in Japan had mainly been due to two factors, *viz.*, of a general education in technical lines and of thorough grasp of principles up to the university standard. Regarding the problems of the Education and Training of the Chemical Engineer in Germany Dr. A. Eucken classified the methods followed in his country incidentally showing that some of the best chemical engineers were product of a course in technical physics recently inaugurated at Munich. In England students had largely been trained as chemists and then an attempt was made to apply a finish to Chemical Engineering. Though many of these men had been successful it has however been felt that better result could be obtained by regarding chemical engineering as a definite branch, suggestions as to the nature of a suitable course being made in a paper by H. W. Cremer and J. A. V. Underwood entitled "Education and Training of the Chemical Engineer." Prof. G. G. Brown thought that the term "Chemical Engineering" over-emphasised the chemical aspect, he himself preferring the term "Process Engineering." The problem encountered were largely physical and it was important that those dealing with these problems should possess the ability to think independently in respect of all new developments. He therefore thought that these students should be trained in fundamentals and taught to apply them to practical problems. The laboratory should never be used as a number of demonstration plants or units but as a tool which the student could employ experimentally to obtain quantitative results.

The trend of development in chemical engineering in the United States of America was undoubtedly well organised and well developed than in any other country. It has been largely due to the recognition of chemical engineering as a separate subject. With the growth of the subject it had been possible to institute special classes arranged in such a way as to form a uniform whole and this had led a great deal to the introduction of chemical industries in the states, but the Committee is of opinion that this system may not necessarily be the best for other countries. Dr. W. Muller in course of the discussion stated that Mechanical Engineering course supplemented by Chemical Engineering may be the proper course, but it would involve eight years' work after the Matriculate stage so that this is hardly practicable. To secure good result primarily the correct training of a teacher is fundamental. Learning to teach was a question for young men and men of middle age rarely learned to teach. Prof. Eucken thought that the psychological side should be given more consideration and the present indiscriminate admission of students is more harmful for the nation than people think of. Prof. N. Ushkevitch of Soviet Union in describing the system of training prevalent in Russia said that there were different colleges for the various branches of chemical industry. The normal course was for five years from the matriculate stage, the first three being devoted to general training and last two to some specialised type. Practical training in chemical factories was included as a part of the course after completion. There was a special college in Moscow for training men for the exploitation of chemical factories. Prof. L. F. Goodwin of Canada said that four years of chemical training followed by one year in Engineering was found to be unsatisfactory and he had insisted that the training should be more mechanical and physical after the first year. It was very difficult to convince the student with the purely chemical outlook and that practical was of more importance than purely theoretical considerations in industry.

Arts, Letters and Sciences

Art and originality.

When Edward Carpenter entitled one of his books *The Art of Creation*, he swept into one phrase two declarations with regard to a single truth, namely that true art is creation, and that creation, cosmic or individual, is art.

Investigation and thought have disclosed with increasing fullness the unity, symmetry, order, progression, beauty, significance and joy that, despite appearances to the contrary, are involved in the whole process of creation in nature. Where contradictions of these characteristics are found and studied, they are seen to be stages of life on its way to the affirmation of achievement. The ancient and persistent idea of Divine intention, design and operation in nature has developed from a simple intuition into an intellectually convincing conception of the art that is more and more clearly seen to be the essential technique of the cosmic expression. "In every important discovery," wrote Einstein in his preface to *Where is Science Going ?* by Max Planck, "the physicist.........is astonished to notice how sublime order emerges from what appeared to be chaos." Where there is order there is art. On the human side we find it increasingly apparent that only to the extent that human life, and any of its expressions, is creative can it be truly regarded as eligible for the responsibility of living: for cessation of creation is death.

In their early stages, the religions of the world, which are humanity's most fundamental cultural reaction to its cosmic environment, are always creative, exuberant in vital expression of individual varieties within the group inspiration. But they die down into dogma, and become customary and mechanical. That is why there have to come new expressions of the religious impulse, age after age, revivals or fresh revelations ; and why in our time, when all the religions have fallen from creativeness, there is a feeling the world over after some new religious impulse on a world-scale that will not only answer the questions of the modern mind, but fulfil the timeless desires of human life.

Philosophy is in much the same state. Its exclusion from creative contact with life has injured both life and philosophy. Philosophy, denied the vivification of life (more in the Occident than in the Orient however) is a merely academical interest ; and life, denied philosophical direction, has passed from a negative unintelligibility into a very positive chaos, and to-day is immensely cheering the pessimistic prophets with signs of coming ruin.

Science, in some of its aspects, threatens to become not merely uncreative but destructive, and is beginning to send a few scientists to their knees in prayer that science may be saved from itself.

These aspects of human expression—religion, philosophy, science—are only effective to the extent that they are creative within their own special fields. But there is one expressional activity that not merely shares in the impulse and operation that keep the universe going, but that, in the human sphere, in the special mode of creation : that is, art. Art has not creation merely as one of its essentials ; Art is itself creation ;

not reproduction or imitation ; nor, on the other hand, the "making of something out of nothing," which was the quaint interpretation of the Biblical version of cosmic creation before Darwin and the evolutionists made elastic out of theological chronologies.

Art—the creation of objects expressing some of the qualities that are commonly regarded as artistic—is both original and derived. It is original in being the authentic expression of one's own response to the universal creative impulse ; a response which, because of the position of each individual on a point of space at an instant of time which no other unit of embodied consciousness can occupy, is unique. It is derived inasmuch as there could be no response of any kind but for our inborn share of the universal creative impulse ; and no expression of that response in any way but for the limitations of nature that provide the means of localization, identity, form, variety to the creative impulse.

The extremes of derivativeness and originality are the mimetic and bizarre ; and the latter is the lesser evil. Some seek extreme originality by emphasis on personal or technical features, and thus achieve a merely transient though very gratifying peculiarity. Others seek originality by being intensely impersonal, but by preoccupation with abstractions or cult-formulae attain only a sectarian oddity.

There is another way, however, of attaining originality in art ; and because it is the true way, it is beset by certain left-handed allurements to which the artist only yields at the cost of originality. There is the lure of gain which places the artist's authority and judgment outside himself. There is the lure of cult enthusiasm which colours and beclouds the inner light and gives a spurious intensity to creative activity. And there is the lure of local pride, the lure of nationalism.

We must distinguish, however, between nationalism as an "ism" which involves theories of the organization of a group of people inhabiting a particular portion of the earth's surface and aware of itself in a special time-period ; an "ism" that generates special divergences of feeling against that which frustrates its theory, plus magnified feeling on its own side induced by opposition ; we must distinguish between this and nationality (note the different termination to the word) which is the spontaneous expression of individual endowment and group tradition.

Every good citizen desires the progressive elevation and development of his country's culture. But he cannot elevate it by loading it down with theories of government. By the love of his land, its people, its experiences, its achievements, its aspirations, the artist can vivify his and her share of the country's real soul ; and by a pure love of pure art in all its forms, he can uplift his land and its people. But such love of country and of its culture must be spontaneous in order to be pure and powerful. In being spontaneous, as patriot or artist, one is everything. The artist is born in a particular country, a particular age, with a particular personal and group temperament and outlook, and a particular tradition. These are the materials of his art, subjective as distinct from its objective machinery and technique. Through these materials—not through his personal endowment only, which leads to the bizarre, or through abstractions only, which lead to the mimetic and derivative, but through all together—all in their togetherness making a balance of expression—the artist can reach the true originality of creative art ; that is, the personal expression of the impersonal, the unique utterance of the common and universal. This is where religion and art—the inward and outward reaching of the emotional capacity—come together. Both are ultimately one activity. Religion is only truly religious when it is artistic, not only in its mental formulations and formal observances, but in its efforts to ennoble and purify life, that is, to make life more artistic ; and art is only truly artistic when it is truly religious in inspiration and intention, that is when it expresses in the finest manner the artist's finest response to the finest things in his inner and outer experience. This is what "fine art" ultimately means: it is the test of true originality in art.

JAMES H. COUSINS—*Theosophist*

The Epics in the Light of Modern Thought

The fact that the great heroes and ideal women of mythology and religion are considered to be psychological and symbolical images, need not take away the fact of their historical existence. The Christ, for instance, though his life presents in full detail the fundamental individual—psychological as well as the great cosmological drama—is also undoubtedly a historical person All great men of realisation become living symbols. They simply become embodiments of something which is even older than themselves, and which remains of value and significance for all time.

In the dreams which border on the deepest layers of our consciousness, where form ceases to be, lie the great realities in symbolic form, realities " more real " than the fleeting show of " real life." There are persons to-day who have what the psychologists call "great dreams," in which the fundamental experience of the human soul stand out significantly in symbolic form, even as they stand out in the mythological stories of all nations. It is recognised now that the deeper we dig into the soul of man, the universal, the more real the substance is which we find. All details of the individual lives,—the little fames, glories, greatness and beauties—will all pass away, but the ideal and perfect man at the very bottom of his being will not pass away, for he is immortal. Rama, Krishna, as well as Bhisma, Yudhisthira, Lakshman, Hanuman, stand for universal and eternal values. Civilizations may come up and go down, ages may pass, and everything on the face of the earth may be changed yet man will always find back his Rama, he will again bow to his Krishna in the deepest recess of his heart. And if he loses them, if at some period he cannot see and worship them, it means he is playing with details of form, and living a life of Adharma. It will be of the nature of death, by its very nature bound to destroy itself. And, as Srikrishna said: " whenever Adharma prevails and Dharma declines, then I manifest myself in a human form to re-establish Dharma and to destroy evil."

One of the lessons the epics teach us is that the hero has no fear. Fear is unworthy of the hero, it betrays lack of self-confidence and lack of faith in humanity. The Inner Ruler has no fear, and does not doubt, does not waver or tremble, but is always supremely strong and certain. Also the doubting and trembling Arjuna lives in our psychology. At all times he can only turn to the voice of Krishna, the inner man in his heart. The Pandavas may be seen as the five senses with Arjuna as the leading mind. As such, of course, they have together one wife. The Kauravas, the hundred sons of the blind king Dhritarashtra, are the numerous human problems. Kurukshetra is the battlefield of our inner self. The fighters on both sides are related by blood: of course, Bhishma on his bed of arrows is the human personality, crucified, like the Christ, in order to attain resurrection.

In the chariot with occupants we have a complete picture of a cultured human being. Arjuna, the mind, is the fighter, for mind is the fundamental acting agent. Mind is also the doubter. The horse is both a symbol of energy (libido) and a symbol of the "domesticated and subjected animal unconscious" (Jung). Horses pull the chariot of the sun. Usually there are four: the four elements. The white horse is the horse of the divine incarnation or of the sun-god. The wheel is a symbol of time and change, of Samsara, the round of birth and death. The chariot shines like fire. Fire is a symbol of wide meaning and one has to be careful with it. The corona of rays again is a sun attribute and symbol of spiritual development (halo). Krishna, the divine self, leads the horses and steers the course, but Arjuna, the mind, has to act and fight. The bow is the source of his active energy of libido, his spine. The arrows are his deeds. An arrow is a symbol of male sexual action and also a symbol for a thought. The arrows include all his deeds, from "low" to "high." The monkey is a symbol of the lower nature in man. This is the lower aspect. The higher aspect is when the lower nature gets transmuted to divinity; Hanuman, symbol of the Kundalini. The banner which is displayed is the "persona," the mask, or face which a person shows to the outer world.

Rama is the ideal man, and Sita the ideal woman slumbering in the heart of all. They are not products of our imagination, they are collective-psychological realities, *archetypes* as Jung calls them. As Rama or Krishna, as Sita they appear in the dreams of India: India's myths. They embody the soul of India, the external reality at the very fundament of the Hindu psyche. They appear in some form or other in the dreams of individual people. The golden age of man, Satya Yuga, is that perfect state, that kingdom of heaven which is the very deepest and most real state of our being. To know that, to live that, and to bring that to this troubled world of ours in perfect peace and power and harmony, is the end of humanity. That is what Christ called the kingdom of heaven *on earth.* That is what India dreams of as Ram Raj. That is what Raja Janaka embodied. The selfless hero, the king, the leader of the nation, given to wise and impartial ruling and guiding an example to all men, is the everlasting ideal of humanity.

Whether a Lenin or a Hitler or a Mussolini—all loved and respected for their relatively pure personal life and selfless hard-working—all are forerunners of the king of the coming international age. True, these forerunners make many mistakes, mainly due to lack of international outlook or world-consciousness, and to vainglory, yet their successors will in the course of time develop into a higher type. Simply because humanity will ripen and desire it, tired of inferior leaders and experiments.

India can boast of great rulers, perhaps of the greatest emperors of the world, always ready to sacrifice themselves for the common good. Chandragupta—Akbar—Asoka—to mention only the greatest, sons of three world-religions.

The ancient stories of India give us a key to the solution of various modern world problems, if we read them critically in the light of modern thought, and of social and political developments. It is certainly worth while.

DR. H. MEES—*Indian Review*

Wear Hat in Sun

Scientists are unanimous in advocating sunlight as the greater curative power in the world. Children and adults should take frequent sun-baths. The power of the sun's rays attacks and destroys disease germs, stimulates the blood corpuscles, and benefits the human system in many ways.

At the same time, scientists are equally agreed that sunlight pouring the actinic rays upon the brain is extremely dangerous, and especially so for all children and for those adults who have fair hair and complexions. The actinic rays bombard the skull with a sort of microscopic shrapnel, penetrating the brain and injuring that organ's tissues.

In Africa, where the sun's rays are the most powerful, the natives have developed extremely thick and oily black hair and black skin, and these in a measure protect them from the harmful influence of the actinic rays. However, this protection is not complete, so we find that the Africans, even with their black hair, allow it to grow long and pile it up on the head, mixed with tallow or other heavy grease, as a protection against sunlight.

For the above reasons, the present fashion of going bareheaded during the daytime, under the mistaken idea that it is good for the hair and for the general health, is an extremely harmful procedure. When out of doors, a hat should be worn, and it should not come off until the sun goes down.

Heart Disease in Youth

Boys and girls who stay up late at night, drinking and smoking and carrying on, are likely to come down with heart disease. Dr. Howard B. Sprague, of the Massachusetts General Hospital, Boston, made that statement before the American Heart Association.

"Coronary heart disease," he said, "is increasing among the youth of to-day as a result of the faster tempo of the life they are leading."

The apparent increase in other forms of heart disease, he said, "is really due to the longer life periods of human beings as a result of modern advances in medicine."

He warned against taking exercise "in leaps and bounds."

"It is foolish," he added, "to play 36 holes of golf one day and then wait three months before going to the course again. If unused to exercise, the individual should not take on a program too heavy for his abilities. There is, however, no such thing as athlete's heart. What is generally referred to as athlete's heart is really a nervous disorder which causes the heart to beat more quickly."

—*Inner Culture*

At Home and Abroad

A Map of India takes Century to prepare.

A Government of India Press Note says:

A map of India that has taken nearly a century to prepare and involved the sacrifice of dozens of lives is steadily nearing completion.

The story of the launching of this work in the middle of the last century, of the dangers and difficulties encountered, and its inestimable value to the nation as a whole, is one of the most remarkable in the history of Government of India.

One of the main factors that led to the setting up of Geological Survey Department was the necessity for supplies of domestic coal for steamers on the Ganges early in the last century. This led to a Committee enquiring into coal supplies, which pointed out that to begin with the coal seams in India ought first to be located—in other words, that there should be a Geological Survey. With the approval of the Government of Bengal, this recommendation was sent to the Court of Directors in London, who acted most promptly in engaging and sending out a Geologist for this work, Mr. H. D. Williams, who arrived in India in 1845.

Like many other of the geologists who followed him in India, Mr. Williams, without the knowledge or equipment available to-day, fell victim to jungle fever and died within three years. But he had in that short time proved the value of such investigation, providing information about the Raniganj, Ramgarh, and Karanpura coalfields, and in March 1851. Dr. Thomas Oldham was brought out as the first Chief of the Geological Survey to the Government of India.

The perils and hardships accepted as merely part of their ordinary work by those pioneers of the Geological Survey, are difficult to realise now-a-days, for science and medicine has progressed so rapidly.

One instance will show that there can be no exaggeration of the conditions at that time. Just before Dr. Oldham came out, four men were appointed to the Department. Before Dr. Oldham arrived, one of these had died of fever, another of general debility as a result of exposure, while the other two had been transferred elsewhere to less arduous work, so that the Director on reaching Calcutta,—" found that the establishment of the Geological Survey then consisted of one peon and one writer, with no European assistant, and no preparation for any field work. The new existing records were kept in a box in a small room in the Surveyor-General's office."

From 1845 onwards, the work has gone steadily forward of drawing up a Geological Map of India—a mass of colours representing different kinds of rock.

This, however, is not the sole occupation of Survey, for they perform innumerable services for all kinds of Government and business interests supplying a wealth of information, such as the stability of sites for building purposes ; the danger of insecurity of hill stations from landslips, the means of fighting such danger, and the best methods of remedying any slip which may have taken place ; the suitability of best alignments for railway purposes ; the prospects of obtaining water, whether artesian or otherwise, for towns, railways, mills or agricultural purposes ; and belts of country likely to be affected by earthquakes and the adaptability of buildings to withstand earthquake shocks.

These are only a few of the consultative activities of the Geological Survey.

Ninety years have passed since the survey began. Will they complete it within the century? It is believed that the map may be complete by 1945—and then the work will begin of resurveying those areas examined in early days, an examination which was of necessity of a rough and ready description and which needs bringing up-to date.

Associated Press

Influence of the East on the West.

While speaking on "Justice for Beauty," Miss Clara Codd, former Secretary-General of the Theosophical Society of Australia, traced the "march of spiritual things from the East to the West."

She was lecturing to the fourth World Septennial Congress of the Theosophist movement in Geneva.

"How great is Europe's need for beauty to-day as it stands face to face with the failure of mutual understanding and love! " said Miss Codd. "The ideal of beauty can so grow as to destroy the national egoisms, greeds and fears which terrorise blind men to-day."

Miss Codd showed how the conceptions of beauty were becoming more widely shared throughout the world by all classes and types of men.

She claimed that justice be accorded to beauty by all men, for only thus could they approach God.

The 600 delegates to the Congress made an excursion to the Mont Daleve, on the outskirts of Geneva. Unhappily the weather prevented their fully enjoying the views over the Alps of Savoy.

Later meetings of the fourth World Septennial Congress of the Theosophical Society have been mostly private, and devoted to the "esoteric" teaching of the Society—the expounding of points of belief to the members of Society, as opposed to the "esoteric" teachings—expounding to non-members the tenets of the Society, which have taken up the first three days of the Congress.

All the delegates took part in the celebrations of August 1—Switzerland's independence day—boarding a specially chartered steamer to make a tour of Geneva, and witnessing a display of fireworks and of Swiss modelling and dancing.

School-boys' Local Government Conference.

A conference of a novel character was recently held at London County Hall when sixty boys from well-known public schools all over the country met to discuss "A City of To-day." Lord Snell, Chairman of the London County Council, who opened the conference said he hoped it would attain valuable result in the future, and that some of the boys would be stricken with the urge to take up local government in later years, and graduate to Parliamentary Government. Mr. Stewart C. Mason, of Harrow, who promoted the conference, described the delegates as " a selection of illustrious citizens of the future." They were confident, he said, that their activities would help them to become better citizens and serve more intelligently and diligently the democracy of the troubled world of their time. An address was given by Mr. Herbert Morrison, J.P., M.P., who outlined the work of the London County Council. "Public Health" was the subject of an address given by Dr. W. A. Daley, one of the principal London medical officers. For two days following the opening of the conference the boys heard talks on the elementary school, physical and character training in such schools, housing the people, and problems of the architect.

Trotsky denies Plot against Stalin.

An indignant denial of the charge that he is instigating terrorist plots against the Soviet has been issued by Trotsky, who is living in exile in Norway. He states, that he has no connection with Soviet affairs, apart from a few articles about Russia which he has written for foreign papers.

According to accusations against Zinovieff and Kameneff published in the press (says a Moscow cable). they, as agents of the German Secret Police, caused the assassination of Kirov two years ago and plotted the murder of Stalin and other Soviet officials.

Britain takes the Lead.

It is understood that Lord Halifax has been kept in close touch with the latest developments in Spain and the following communique was issued at the Foreign Office with the full approval of the Secretary of State.

A sternly worded communique issued by the Foreign Office says that Government are giving their fullest support to the French efforts towards maintaining a policy of non-intervention in Spain. When a general agreement is reached they would be ready to prohibit the export of arms to either side and take every possible measure to prevent the supply of civil aircraft.

In the meantime no licenses have been issued for exports of arms to Spain since the present troubles commenced.

Those of the British subjects who assist either side by land, sea or air, must not expect to receive any assistance or support, whatever the difficulties they may meet during such enterprises, which run counter to the objects that Government are seeking to obtain.

It is learned that the countries which have signified their willingness to join in the non-intervention movement or are unilaterally already forbidding the export of arms to Spain are: France, Britain, Belgium, Russia, Norway, Denmark, Czecho-slovakia, Poland, Holland, Sweden and Switzerland.

Encroachment in Portugal.

The Portuguese Charge d'Affaires at Madrid has been instructed to lodge an energetic protest and demand compensation in connection with the incident in which the Spanish Government Militiamen crossed the frontier and sacked the property of a Portuguese citizen.

The Portuguese Government have also sent a request to Madrid for the release of five Portuguese who are reported to be imprisoned at the Rosadala frontiers. There is even the suggestion that a volunteer column may be secretly organised to march to their rescue.

Italy, Germany and Portugal agree to Non-intervention.

The Portuguese Government note accepting in principle the French proposals for non-intervention in Spain condemns the ferocity of the civil war and the violent methods of anarchists, calls attention of the other goverements to the fact that the. danger of the civil war may drag in Portugal. Italy and Germany have also agreed to the policy of non-intervention as suggested by France.

Britain's Navy.

Navy Week recently began with celebrations at Britain's three great naval ports at Chatham, Portsmouth and Devonport.

At Chatham the Lord Mayor of London, Sir Percy Vincent, who is Admiral of the Port of London, accompanied by the Lady Mayoress, the City Marshal and Sheriffs was piped on board a destroyer which conveyed the party from London to Gravesend.

At the opening ceremony at Portsmouth, the Admiral of the Fleet, Sir Reginald, Tyrwhitt said that he had heard a reference to Navy Weeks as an advertisement for the Navy.

He thought himself that Navy Week was to advertise what was left of the Navy.

"We are in a different position from 1914 when we could protect our trade routes," he said. "Now, to put it bluntly we cannot.

"Our trade routes are the pulse of the Empire. If that pulse stops beating it will be the end of the Empire."

Attendance figures for the opening day shewed an increase of 716 on last year.

The figures were: Portsmouth, 11,981 (an increase of 549); Plymouth (Devonport) 6,298 (an increase of 532) and at Chatham where there was heavy rain, 5,484 (a decrease of 365).

News and Views.

[A monthly record of News and Views relating to Cultural and Academic Institutions. Events and Movements in India and outside.]

Agra University Convocation

A private message received from Agra shows that His Excellency Sir Harry Haig, the Chancellor, has consented to preside over the next Convocation of the University of Agra, to be held in November next.

It is said that on the occasion of the convocation a grand party is also proposed to be given, to meet the Chancellor, on behalf of the University, for which a provision of Rs. 1,200 has been made in the revised budget of the University.

Convocation Address of the Annamalai University

Sir Phiroz Sethna will deliver the Convocation address of the Annamalai University in November.

Rangoon University

The Mya Bu Inquiry Committee set up to examine the working of the Rangoon University Act is expected to meet daily from 8th of this month in order to finish deliberations before the commencement of the August session of the Legislative Council.

It is understood that a sub-committee is being formed to deal with the replies to the questionnaire issued by the Committee.

Dr. Pranjpye, Vice-Chancellor of the Lucknow University, who is a co-opted member of the Committee, may come here towards the end of this month to put finishing touches to the discussion before the final report is signed.

The final report will be submitted to Government to enable the Education Ministry to find out if any substantial change is necessary in the present Act. If so, an official Bill will be introduced in the Legislative Council with the required modifications to amend the Act.

It is, however, premature to prognosticate whether the report will be available for discussion in the August session of the Council.

Patna University

His Excellency the Chancellor of the Patna University has nominated the Hon. Mr. Justice Khawaja Mohammed Noor, the outgoing Vice-Chancellor of the Patna University, to be a Fellow for life of the Senate of the University for having rendered eminent services in the cause of education.

Music in Allahabad University

Admission to the newly started music class of the Allahabad University has been started. A diploma in music will be granted to a student who has attended a regular course of study at the university and passed the prescribed examination. Boys as well as girls are eligible for admission. Non-university candidates joining the music class will be expected to have studied up to Class VIII or an equivalent standard, in order to be able to follow lectures on theory in English. University ex-students are also eligible.

A candidate for the diploma in music may take any one of the following subjects:—

(1) *Vocal Music* (accompaniment with harmonium will not be allowed).

(2) Instrumental music; only one of the following instruments will be allowed for the purposes of the examination in instrumental music.

Sitar, esraj, sarode, violin, harmonium, flute and tabla or pakhawaj.

The instruments to be allowed for the purposes of the examination of 1938 in instrumental music will be announced by the Vice-Chancellor later.

The examination will consist of a paper and a practical test in each subject. The maximum marks in the written paper on theory will be 50 and in the practical test 100. The minimum pass marks in the total will be 50.

The fee for the diploma examination will be Rs. 10. The tuition fee for each academic year will be Rs. 18, payable in monthly instalments of Rs. 2 on or before the 20th of every month. Non-university students will be admitted on payment of admission fee of Rs. 4 and subject to such conditions as may be laid down by the Admission Committee. Students falling in arrears or not paying within the period specified above will be required to pay an additional fee of Rs. 2, *i.e.*, Rs. 20 for the whole session. Students who are admitted to the diploma classes shall pay the tuition fees of the whole session. They will be required to deposit Rs. 5 as caution money.

The classes will be held form 3-10 P.M. to 6-30 P.M. in the Vizianagram Hall, attendance, at least, 60 per cent. of the meetings being necessary for the examination.

It is reported that Mr. B. S. Pathak of Lucknow has been appointed as a whole-time teacher of music, the four part-time teachers being those who had been taking the University Music Association classes.

The university has constituted a music advisory committee. Dr. D. R. Bhattacharya is the chairman of the committee and most of the members of the committee of the University Music Association are its members.

The teaching function of the University Music Association having been taken up by the University apparently there now seems to be no necessity of maintaining the University Music Association and there is now a question before the authorities concerned as to whether the association should be dissolved or continued. If the association is dissolved a question will arise under whose auspices the music conferences, which used to be organized by the association, will be held.

These matters are likely to be decided very shortly. This much almost seems to be certain that no conference will be organized this year under the auspices of the University Music Association in pursuance of the suggestion that conferences by the Sangit Samiti and the University Music Association should be held alternately. A definite decision on this question also is expected to be taken shortly.

All-India Students' Conference

Messrs. Y. G. Krishnamurthi and S. Sanyal, students of the Allahabad University, moved the following resolutions at the All-India Students Conference, held at Lucknow on August 12 and 13:

" This conference strongly condemns the proposed constitutional reforms, which are a negation of true principles of federation in every respect, as reactionary and highly detrimental to the very vital interests of the nation."

" This conference deplores the communal virus, which is assuming threatening proportions in the country, and appeals to students to mitigate the vicious effects of the same, within the ambit of their influence."

" This conference is emphatically of opinion that war is a growing menace to civilization and that the overhauling of the League of Nations machinery is absolutely essential in the interests of international security. Further it declares that Indian students should completely abstain from future wars."

" This conference declares that the present system of university education which is costly and inadequate has hopelessly failed to meet the growing needs of the times and a fresh orientation is urgently necessary. Further it recommends that a cut in the salaries of the university teaching staff be accompanied by a proportionate reduction in the college fee, in view of the acute economic depression prevailing in the country."

" This conference heartily congratulates the Rt. Hon. Sir T. B. Sapru and the members of the U. P. Unemployment Committee, on their very valuable report and appeals to the Government to give immediate effect to the recommendations embodied therein."

Indian Science Congress

It is understood that the British Association for the first time has decided to hold a joint session with the Indian Science Congress in January 1938 in India. The exact venue has not yet been settled. The occasion will be a particularly memorable one for India, owing to the fact that it will also mark the jubilee of the Indian Science Congress.

Owing to the fact that the British Association has already arranged to hold the 1938 session in Great Britain, it will not be able to partake fully in the joint session in India; but the British Association has decided to send out a strong delegation of prominent scientists. It is anticipated that this will give a great impetus to scientific work in India.

It is understood that Lord Linlithgow has agreed to be the patron of the joint session.

Post-Graduate Classes in Agra University

The Government of the United Provinces are believed to have written to the authorities of the Agra University suggesting the advisability of abolishing post-graduate (M.A. and M.Sc.) classes, with the exception of one or two subjects, in the colleges affiliated to the Agra University. This step has been advised, it is understood, to avoid duplication of teaching and the waste of money as the keeping of a staff for a class of four or five students was not justified.

It is said that the principals at their recent conference accepted the principle laid down in the government communique though they did not seem to agree with its details but the executive council of the Agra University is said to have recorded its strong disapproval of the Government's suggestion.

The executive council has decided, it is understood, to make a representation to the Government against their move advising the abolition of the post-graduate classes, as in its view such a step was very retrograde. The college authorities will probably be advised by the executive council, it is said, not to take any step on the Government's advice until the result of its representation.

The Agra College authorities, however, appear to have decided already to abolish, from next year, perhaps in pursuance of the Government's advice, post-graduate classes in philosophy and economics. This impression has been caused by their giving one year's notices to the assistant professors in these subjects. An authoritative confirmation of such an action of the Agra College authorities is, however, not available.

The executive council of the University of Agra awarded six research scholarships, two in economics and four in science. It appointed Dr. Ishwari Prasad to deliver University extension lectures at Bikaner College, Prof. C. Mahajan at S. D. College, Cawnpore, and Prof. L. C. Dhariwal at St. John's College, Agra. A student was debarred from appearing at the LL.B. examination before 1938 as he was alleged to have used unfair means at an LL.B. examination.

The council sanctioned, it is understood, a sum of Rs. 1,200 for a party to be given to meet His Excellency the Chancellor on the occasion of the Convocation.

It expressed its inability to give a grant in aid to the National Academy of Sciences of Bangalore.

Post-Graduate Classes in U. P.

A conference of the principal colleges affiliated to the Agra University was held on August 6, at the Senate Hall of the University to consider the circular letter from the officer on special duty, Education Department, U. P., to the colleges in U. P. containing the proposal of the Government to reduce the post-graduate classes in the colleges. It is reported that it is suggested that a college may have post-graduate teaching only in one or two subjects. Dr. P. Basu, Principal, Holkar College, and Vice-Chancellor, Agra University, presided.

After a detailed discussion the conference passed the following resolutions :—

"The conference is in general sympathy with the purpose underlying the proposal referred to in the letter from the special officer and agrees that on academic grounds there is scope for reduction in the number of post-graduate classes and that where there is more than one college in a place co-ordination and co-operation should be encouraged and duplication avoided.

In any consideration of the post-graduate work carried on by the Agra University attention should be given to the very diverse conditions and the history of the constituent colleges taking part in this work and no arbitrary and general restriction to the number of subjects should be enforced.

Before giving effect to any specific proposal regarding post-graduate classes in a college in the university, the university and the colleges concerned should be given an opportunity to express their opinion regarding the actual steps to be taken by the Government.

The conference think that if any reorganization in the secondary education is contemplated, then it will have an academic and financial bearing on the reorganization of post-graduate classes and the two schemes should be considered together.

These resolutions were considered by the executive council of the university yesterday who have not received the circular. I understand that it was decided that the Government may be requested not to take any steps in the matter without consulting the university.

Allahabad University Music Association

The teaching and examining functions of the University Music Association having now been taken away by the university with the institution of a diploma in music, the executive committee of the Music Association considered at its recent meeting the question whether the Association should be dissolved or continued.

It is understood that they decided to continue the Association for extra-curricular music activities, such as the holding of conferences, demonstrations, competitions and lectures, with which the university as such will have nothing to do.

It is proposed to organise this year an inter-hostel music competition under the auspices of this association. It is said that Dr. D. R. Bhattacharya, who has done so much for music in these provinces, has given for the inter-hostel competition, the shield which has been presented to him last year on behalf of the university students.

Allahabad University's Golden Jubilee

The executive council which met on August 8, 1936, considered the question of celebrating the Golden Jubilee of the University. The University completes the 50th year on November 15, 1927. The council appointed a committee of nine members to consider preliminary plans for the celebration of the golden jubilee. Among the members of the committee appointed are the Rt. Hon. Sir Tej Bahadur Sapru, Mr. I. N. Gurtu, the Vice-Chancellor, Pandit Amarnath Jha, Rai Bahadur Pandit Kanhaiya Lal, Dr. Tara Chand and Dr. Rice.

Endowments to the University of Leeds.

Quite recently there has been a move in England from manufacturing concerns to offer considerable sums as endowments to the different universities. Mr. Frank Parkinson of Messrs. Crompton Parkinson Ltd., Manufacturing Electrical Engineers, has placed a fund of £50,000 in the hands of the council on loan, free of interests, which is to become the absolute properties of the universities after seven years. The gift is to be used as a Scholarship Endowment Fund, to be applied to the foundation of research fellowships or scholarships for graduates and scholarships or grants for undergraduates. Pending receipt of interest from the fund, Mr. Parkinson has offered a sum up to £1,500 to be granted in scholarships during the first year. Mr. Parkinson happens to be an old student of the University of Leeds and the firm of Crompton Parkinson, Ltd., is one of the most progressive electrical firm in England.

P. N. Ghosh

Academic Freedom of Universities

It is now well known how in certain European states there has been lamentable loss of freedom to the different universities. As a consequence of such a step taken by the State some of the best men of the country has been put to positions which are far from enviable. Quite recently there has been a tendency of similar nature prevailing in the United States of America. In the May number of "School and Society" the President of the University of California declared that within the course of a year or two there has been a lamentable position due to the pressure of special groups on the university. He goes so far as to say that "To-day there are no university—only names and shells from which the spirit has departed. In each of these totalitarian States Universities have become the agents, adjuncts, the subordinates of the States." The President of the University of Minnesota refers to the increasing amount of control over the schools of the country by government agencies. There has been an "effort to create loyal citizens by legislative action." Even attempts have been made to regulate and restrict the teaching of science. How far our University has been under a tendency of similar type is a matter for every thinking Indian to consider.

P. N. Ghosh

Miscellany

THE ELECTRIFICATION OF FRANCE.

In 1934, the aggregate power distributed in France was about 10,000 million kwh. The following table shows the advance accomplished:

Years	Amount of power supplied (in million of kw.)	Aggregate length of lines (in kilometers)
1926	6,396	163,481
1928	7,863	238,146
1930	9,274	313,503
1932	8,475	410,012
1934	9,466	478,376

N.B. 1 km. = $\frac{5}{8}$ mile.

The population supplied rose from 32,000,000 in 1927 to 41,000,000 in 1935, and the number of subscribers from 5,000,000 to 10,000,000.

During the same period, the number of communes supplied with electric power rose from 18,210 to 35,368. There remain, therefore, but about 2,600 communes to be served with electric power—rather less than 1 per cent. The percentage of the population supplied with electric power was as high as 98. Switzerland and Denmark are the only European countries better provided in this respect than France and Belgium.

The year 1930 witnessed the highest peak in the consumption of electric power in France, with 13,635,000,000 kwh.; it fell to 11,816,000,000 kwh. in 1932, since when it has progressed at a slower rate than the corresponding production.

As regards the average consumption per head of the population, this is found to have increased from 163 kwh. in 1923 to 319 kwh. in 1935, with a maximum of 334 kwh. in 1930.

The subjoined table shows the approximate distribution of the above consumption:

Main Industry	7,100
Electrochemistry and Electrometallurgy	2,200
Light and power for domestic purposes	1,800
Minor Industry	1,000
Haulage	900

In regard to the last item it is to be observed that the development of the electrified railway lines practically offsets the substitution of motor omnibuses for tramlines.

The above power is consumed, as for 10,000 million kwh., in high tension, and as for 3,000 million kwh., in low tension cables. The main problem is that of interconnection. To begin with, in 1931-32, the Massif Central power stations were linked up with the Paris area; about the same time the connection was established between the Central and the Alpine systems. Gradually the various areas of France were thus bound up into one national interconnecting system. The spring of 1936 witnessed the bringing into service of the works for the conveyance of electric power linking up the main interconnecting station of Creney (near Troyes, in the Aube *departement* or district) with the Central at Saint Denis, in the Paris suburbs. Thus the power stations of Lorraine, the Rhine, Morvan, Jura and the Alps all contribute to supplying the Paris area with electric power. These works comprise a number of 220,000 volt lines, cables and stations. It is the first time that a 220,000 volt conveyance of power has been effected by underground cables for a distance of several kilometres, as has been done, over 20 km. between Clichy-sous-Bois and Saint-Denis. This work of interconnection is not exempt from difficulties: it amounts to uniting in one and the same collector, the current produced by dozens of works, belonging to different companies, working under different systems. It will be understood that such co-operation makes for a better utilisation of the production works, by reducing to a minimum the waste of power, in other words, for *rationalization.*

The power capacity of the stations has increased 130 per cent. ; it has risen from 4·5 million kw. in 1923, to 10·5 million kw. in 1935 (as against about 535,000 kw. in 1912, and 40,000 kw. in 1885). The proportional output of the hydraulic power stations has increased, steadily, from 29%, in 1923 to 34% in 1935. At the present time, 20 stations, 15 of which are thermic and 5 hydraulic, exceed 100,000 kw. ; the capacity exceeds 1,000 kw. in the case of 531 stations,—244 thermic, 287 hydraulic. The aggregate power capacity increased by about 300,000 kw. in 1935. The actual output of electric power, in 1935, may be put down at about 15,400 million kw., thus beating the record (15,000 million) put in 1930.

The amount of capital invested in the electric industry may be estimated at 31,000,000,000 francs,—12,000 million in share capital, and 19,000 million in bonds. This amount of capital was necessary for the generating stations, lines of conveyance, subsidiary plant etc.

These figures speak for themselves. Nor can their importance, from the social point of view, fail to be realised if the fact is taken into account that electric scrip ranks among the most widely distributed among the general public.

Benoy Kumar Sarkar

WHEAT-PLANNING IN FRANCE.

The wheat problem is one that has constantly exercised the mind of the *Chambre des Deputés* for many years. There were several attempts to find satisfactory solutions, and the platforms of the candidates at the last general elections devoted considerable space to this question, which is of primary importance for a country like France, where the rural population represents about 40 per cent. of the whole community. Also, the aggregate value of the agricultural output being about equal to that of the industrial output, it follows that the straightening out of the national economy would remain an empty phrase, were that of the rural economy to lag behind. The excessive fall in the prices of agricultural products caused unprecedented hardships among small and medium landowners, among farmers and tenant-farmers, and, as a consequence, among all countryside wage-earners.

Both in 1933 and in 1934 the *Chambre des Deputés* endeavoured not only to restore the former prices of wheat, but to regularise them, to stabilise them in the interval between two crops, to improve the market in this commodity, to do away with the tricky schemes of speculators, and their evil effects now upon the farmer, now upon the consumer, and as often as not upon both. The protection extended to the grower has not been useless, though the lawgiver himself acknowledgd its inadequacy. It prevented the wheat from being sold at even lower prices than the rates obtaining in the market, and which it was practically impossible to prohibit and it is to these early attempts that is due to-day the carrying into effect of a bolder plan. The creation of the*Office National Professionnel du Blé* (National Professional Office of Wheat) meets with the approval of the *Confédération Nationale Paysanne*, the *Confédération Générale des Paysannes Travailleurs* and other rural bodies as well as of the *Confédération Générale du Travail* (General Trade Union).

The essential object of the bill is to fix the lawful rate of the quintal of wheat, to keep it constant for any one crop, and to ensure entire and immediate payment to the producer. Now this can only be brought about by interposing, between the grower who sells and the miller who buys, an intermediary such as the *Coopérative de Blé*, or, failing this, the *Comité Departemental du Blé.* In this way the miller no longer has to discuss the terms of sale with the grower, nor to concern himself with the amount of land under wheat ; he apprises of his needs the *Comité Departemental du Blé* which is supplied by the Cooperative and merely has to pay the latter for the deliveries made to it. The Office is made of the *Comités Departementaux*, the *Conseil Central et National*, and the *Coopératives du Blé.*

Both the Committees and the Central Council are based upon an essentially professional foundation: wheat growers, millers, grain merchants, bakers and consumers are represented on these bodies by regular delegations, and side by side with them are representatives of the Administration. The *Conseil Central* and the *Comités Departementaux* are organs of direction, administration and control ; the cooperatives are organs of execution. It is open to the latter to make use of such administrative or intermediary organisms, commercial agents, brokers, etc., as they see fit. The scheme, of course, implies on the part of the grower the obligation to declare the acreage put by them under wheat, and also the size of their crops. When the crop shows a surplus, the *Conseil Central* of the Office determines the quantity of wheat it will have to export or stock and fixes the purchase price of this surplus wheat. The *Office National* holds a monopoly for the importation and exportation of wheat.

The *Commission de l'Agriculture* recognises the lawfulness of the exchange of wheat for bread or flour ; it extends this facility to workmen and artisans, who by virtue of a tradition are usually paid in wheat, and it raises the limit of this right from 3 to 4 quintals per year and per person living under the roof of the parties benefiting by this barter.

An agreement with the two *Banks of Issue* will enable the *Coopérative de Blé*, in consideration of the amount of wheat held by themselves or by their mandatories, to issue bills, which being duly endorsed by the *Office National du Blé* and discounted by the *Caisses de Credit Agricole*, will be rediscounted by the Bank of France or the Bank of Algeria. As regards all such financial transactions the office is placed under the control of the Ministry of Finance and as regards its technical management under the control of the Ministry of Agriculture.

Benoy Kumar Sarkar

RURAL HYGIENE AND HEALTH CO-OPERATIVE SOCIETIES IN JUGOSLAVIA.

The article published under this title in the July number of the *International Labour Review* (Geneva) deals with one of the most recent and at the same time most original ventures of the co-operative movement in Jugoslavia.

The article describes the origins and growth of the health co-operative societies, which already numbered 114 in 1934, covering 45,000 families and therefore affecting over a quarter of a million persons. In particular, an account is given of the methods of constitution and operation of these societies. These methods are based on the collaboration of the persons concerned, and by proceeding from immediate possibilities through a steady process of development have succeeded within a few years in improving the living conditions of the rural population and also in creating genuine centres of cultural life in the villages. From this standpoint the health co-operative societies of Jugoslavia have attracted the attention of health experts, who have made a study of them, and also of economists concerned with the problem of organising rural communities. It is suggested that they might serve as models for the creation of similar institutions in other countries. Their work for the improvement of housing conditions, domestic life, personal and public hygiene, and even agricultural technique in Jugoslavia gives some idea of the services that health co-operative societies could render not only in the semi-developed regions of Europe, America and Asia but even in the highly developed countries where the population is scattered and ill supplied with medical staff.

Benoy Kumar Sarkar

GORKI AND CREATIVE INDIA.

There are very few foreign writers of stories and novels who during their lifetime have commanded as much influence over Young India as has Gorki. In the author of *Decadence* Indian intellectuals have discovered neither the cantankerous and dyspeptic barbarian from outlandish Russia nor the embittered monomaniac of melancholy musings. Creative India is in love with Gorki because he is the humanist that has compelled the men and women of all races and regions to cultivate direct contacts with the mother earth and acquire thereby the strength with which to vitaminize and remake the world. The annexation of Gorki to the Indian culture of to-day bids fair to be one of the most profound spiritual agencies in modern life and thought.

Benoy Kumar Sarkar

RAMAKRISHNA AND THE REPUBLIC OF RELIGIONS.

The respect for the " other fellow's " individuality is in Ramakrishna's social ethics a cause as well as an effect of his " appreciation " of other faiths. *Yata mat tata path* (as many faiths, so many paths) is perpetually on his lips. The diversity of paths in the moral world does not frighten him. It is rather the fundamental groundwork of spirituality in his analysis of human behaviour. As a true servant of man he is profoundly convinced of the dignity of individual manhood and personality.

Each one of the thousand and one expressions of this personality and manhood is to him a sacred phenomenon. The multiplicity of *mores*, creeds, cults, manners and sentiments as prevailing in the social world,—the " varieties of religious experience,"—constitute in his psychology but an encyclopaedia of the manifold attempts made by the might of man to realize the *Brihadaranyaka-Upanishad* (I, iii, 28) ideal as embodied in the prayer, namely, *asato ma sadgamaya, tamaso ma jyotirgamaya, mrityor ma mritam gamaya* (from unreality lead me to reality, from darkness lead me to light, from death lead me to immortality). Ramakrishna's faith in the dignity of man enables him thus to welcome the exponents of every faith as the builders of and travellers on roads to reality, light and immortality.

Every *cheminot* or wanderer on all these most heterogeneous roads is to him a colleague and fellow-priest in the temple of man's struggle towards higher and higher flights of freedom. And in this psychology we are furnished with the profoundest conceptions bearing on the toleration of and friendly orientations to the diverse religious systems of the world. A deeper foundation for inter-racial harmony and inter-religious concord it is hardly possible to conceive,

Ramakrishna is a believer in the equality of faiths. He has established the democracy of religions. His conceptions of religious democracy and spiritual equality are organically linked up with his ideals of the fullness of life. It is not in any single groove,—the coterie, the sect or the community to which he and his kith and kin are used because of birth and domicile,—that he sees life functioning. His mind is bent on recognizing the claims of the not-self, the other I's or we's and on establishing a harmony between the self and the not-self.

His philosophy of life's fullness, based as it is on the sympathy with the urges and requirements of the not-self, the others, the duality or the plurality, is not confined to the reactions and demands of the individual personality alone. To him the doctrine that *cotesta dualità resta insopprimible come legge immanente del nosro essere* (this duality remains irreducible as the immanent law of our being) goes much beyond the life and art of single individuals, as analyzed by the Italian social philosopher Giorgio del Vecchio.[1] Ramakrishna would apply this maxim of dual, multiple or complex personality to each and every group of men as well as to all inter-group relations and inter-communal moralities.

Ramakrishna's religion of life does not consider itself to be adequate and complete until it has granted a franchise of self-expression and self-direction to the creative urges, morals, and spiritual experiences of the "other groups"—new races, strange faces, the minds of the great not-self. Monistic religiosity, spiritualitarian absolutism or imperialistic autocracy in religion and morality is as the poles asunder to his sociospiritual planning of the universe. Nobody in the world's culture-history and philosophical annals has been a more pronounced achitect of the republic of religions than Ramakrishna.

BENOY KUMAR SARKAR

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[1] *Etica, Diritto e Stato*, Rome, 1934, p. 6.

Reviews and Notices of Books

Before the Great Silence. By Maurice Maeterlinck. *Translated* by Bernard Miall, George Allen and Unwin, Ltd., 6s. net (first published in English, 1935. The French original "Avant le grand Silence" was published in Paris in 1934), p. 200.

To the Indian mind the very mention of the title of this book suggests the gloomy forebodings of the Tower of Silence of the Zoroastrians, and all the pessimistic associations incidental thereto. On reading through the contents one is at first confirmed in that belief, until this dismal outlook stands finally redeemed in the total impression produced by the book on the reader's mind. As for example, his pronouncements on Death, which crop up in ever-recurring rhythm as one glides along the pages, tend to make Life appear as a *meditatio mortis* whose sole concern is to prescribe a happy *euthanasia* for its helpless victims. But this impression wears off as we find ourselves in the end imbued with contagious conviction of his heart:

"All that dies falls into life" (p. 44).

Indeed, it is difficult, nay, impossible, to affix a label on a book of this kind which has no one continuous theme to develop, nor a variety of topics to formulate by means of a chain of arguments. What has heightened this difficulty is the inherent ambiguity of the title itself, *Before the Great Silence*. It may refer, for aught we know, to the riddles of the Sphinx—the standing enigmas of the cosmos that at once invite and baffle comprehension. This construction of the case reminds one, by force of kinship, of Lord Bacon's "Man, the servant and interpreter of Nature"—Man wresting from Nature, by means of active interrogation, her closely guarded secrets. What the reader of Maeterlinck's *Before the Great Silence* finds, to his great relief, is not a tissue of dogmatic assertions concerning the age-long problems about life and death, about man and nature, but a mass of *obiter dicta*, emulating the character of oracular utterances. They are rather of the nature of vaticinations or flashes of insight, seized by intuition or reason in its most exalted mood, than of the form of reasoned conclusions reached on the crutches of logic. That is why they are so difficult to categorise. At times the author appears to be a pessimist, a modern Jeremiah, bewailing all that is wrought under the sun as vanity and vexation of spirit ; at others, he greets us as the prince of optimists to whom "death is more beautiful than life!" Again, at times he impresses us as the Stoic who is unperturbed by the accidental evils of existence, but this much is undeniable that his is a Stoicism that is never allowed to crystallize into the *nil admirari* cynical mood. The safest course for the reviewer, therefore, is to desist from any attempt at cut-and-dried formulation of the divinations of the Belgian poet whose poetic prose seems to have a music all its own—a music which is in tune with the contents of these inspired utterances.

We shall content ourselves with a bare transcription of some of his typical utterances:

"If such a God existed as we are capable of conceiving He could only be a sort of very alarming superman, I prefer a blind force, mechanical or mathematical. It is more re-assuring."

" The key to all the misfortunes of the peoples is their stupidity...The stupidity of Demos seems, at the present moment, very definitely infra-human, and must surely be due to alien causes, perhaps external to the world ; cause which we do not as yet suspect. Totally, automatically, Demos drags down to its own lowest level all those who think to enlighten and guide and serve it "...

" The majority of human beings live only in order not to die "..." Why life? Because there is nothing else. Because death does not exist Life *is* ; death is *not* "..." what man calls love is fundamentally but a duplication, a division, or rather a multiplication by scissiparity of his incurable egoism, which occurs because it is organically necessary."

"One knows the supreme Being only in being wholly ignorant of Him, says the Sama-Vida, at the very beginning of Vedism, the parent of all the great religions. We shall never go beyond this, and here in the very beginning of human thought and speech the fundamental truth was once and for all proclaimed ".........

"Tell me who is your God, what he does, what he says, what he thinks, how you see him, and I shall know who you are, better than if I had lived with you for years".........

" Without death what would life be ? It is death that gives life its weight, its importance, its dignity, its meaning, and its infinite perspectives "......

" Life is a secret ; death is the key that opens it ; but he who turns the key disappears forever into the secret ".........

" Our normal state is death, or rather, the impersonal and anonymous life. That which we call our life is only a momentary state of grace, which doubtless will never return."

No further commentary is needed ; and a studied silence is the most appropriate attitude "Before the great Silence ! "

S. K. DAS.

Principles of Company Law. Ninth Edition. By A. F. Topham and A. M. R. Topham. Butterworth.

That the book has reached its ninth edition speaks at once for its popularity and usefulness. In the present edition, in which the case-law has been brought up to date, some of the provisions introduced for the first time by the Act of 1929 have been lucidly explained and their working aptly illustrated. Primarily meant for the student of the English Company Law, it will be found to be of great help both to the practising lawyer and the practical man of business. To the Indian student, a clear and masterly elucidation of the principles of English Company Law, which the book contains, besides being of great comparative value, will enable him to have a thorough grasp of the underlying principles of the Company Law.

SURES C. CHAKRAVARTI.

Atom—By Prof. Andrade.

Prof. Andrade is a great authority in Physics and as a writer he is famous for his lucid exposition. The present small volume "The Atom" of the Nelson classics, is the study of a very great subject and deals with some of the most fascinating problems of modern Physics. The book gives a general outline of the elements of the atomic theory. In the present edition of the book, the old edition has been completely revised and also new discoveries such as the elementary particles like positrons, neutrons, have been incorporated. The artificial transmutation of elements as extended by new methods and also a brief survey of the elements of wave mechanics have been dealt with in a non-technical way. In presenting the atomic theory, the author has given a direct expression of the experimental facts and in many places he has given his own view in the explanation of the facts in a popular way. The book will be appreciated equally by students of Science and general public.

S. K. ACHARYYA.

Intermediate Botany by L. J. F. Brimble, B.Sc. (Macmillan and Co., Limited, 1936), pp. vi + 562. Price 8*s*. 6*d*.

The appearance of this book will be welcomed alike by students and teachers of Intermediate Botany. The book gives a clear account of the subjects treated and is profusely illustrated. The language is simple and the labelled illustrations will help the student to easily understand what the author intends to convey. Unlike most books for the Intermediate standard it includes short accounts of Fossil-botany, Plant diseases, Heredity Evolution and Mendelism. The economic importance of the plant and its products has been emphasized throughout the book. A special feature of the book is the practical work set out at the end of each chapter. This will be found to be very useful.

The usefulness of the book could have been further increased by giving detailed drawings and descriptions of the stages of meiotic division, a fuller account of some of the cryptogamic types dealt with and diagnostic and other characters of some of the families treated under Systematic Botany. The non-mention of the three sub-families of Leguminosae appears to have been a grave omission. The inclusion of a few of the more important families like Rubiaceae, Cucurbitaceae, Verbenaceae, Malvaceae, Solanaceae, Apocyanaceae, Cyperaceae and Scitamineae should have made the book more suitable for the Indian Universities. A difficulty which the Indian student will encounter is the absence of reference to Indian plants and vernacular names, but the teacher could make up this deficiency. It must be admitted that none of these defects is serious enough to detract from the value of the book its usefulness to the students for whom it is intended.

I. B.

Physical Education for Boys in Indian Schools by George F. Andrews, B.A., L.T. (Madras), B.P.E., M.Ed. (Springfield U.S.A.), M.A., Ph.D. (Columbia, N.Y.), Assistant Physical Director to the Government of Madras. Publishers—The Little Flower, Madras. Price—Rs. 2-8 as. per copy.

The author begins with an outline of the past history of Physical Education in India, with a brief delineation of its growth and development. Then he comes to the present day and criticises the existing conditions, both theory and practice, of imparting Physical Education as it is prescribed for the Indian Schools. His criticisms are based on sound argument and are also supported by authoritative quotations from the works of eminent Educationists. He discusses the theory of Physical Education in the light of its basic foundations. He has drawn up a new practical programme with special aims and objectives suggesting a modified list of activities more natural and less formal. In conclusion he discusses the contributions of Physical Education to national life.

The book is written in a very lucid style and contains much information of value in the field of Physical Education. Many problems which the author presents before his readers are matters of utmost importance in the field of Physical Education in our country. Written by one who has a wide experience and knowledge in this branch of education, this book will prove very much useful to the physical educator of our country.

D. K. CHOWDHURY.

Darśanasamuccaya by Kaviraja Ramchandra Mullik Vyākaraṇa-Kāvya-Sāṅkhyatīrtha, Principal, Govinda Sundari Ayurveda College.

This is a treatise written in Sanskrit with a view to evaluation of the conflicting doctrines of the six orthodox schools of Indian philosophy and the author takes up the thesis that the antagonism is only a creation of the commentators. He bases his conclusion upon the evidence of nine aphorisms of the Brahmasūtra (III, 4, 1-9) which he interprets in his own way. He reads in these aphorisms an allusion to different systems and an approval of their validity. We are afraid that the findings of the author will not meet with any appreciable acceptance and we feel the necessity of a fuller and more comprehensive vindication from the author if he expects his thesis to carry conviction. Although we have not been able to see eye to eye with the author both in the arguments advanced and conclusions deduced and we feel that his invectives against Śaṅkarācārya and other scholiasts are ill-timed and ill-chosen, we cannot withhold our appreciation for the author's command over Sanskrit and simple style. There are certain minor inaccuracies which should be rectified in the next edition, which we hope will be elaborately enlarged by the addition of new matter seeking to reconcile the criticism of other schools by the exponents of the different s stems with the central thesis adopted by the author.

S. MOOKERJEE.

Abstract

The following extracts of a review of Dr. S. K. Maitra's work on *Religion and Magic* are reproduced from the *American Anthropologist*, Vol. 38, July-Sept., 1936, No. 3 (Part I), pp. 107 :—

Religion and Magic: *Being an Examination of the Views of Frazer, Marett, Leuba and Swanton.* Susilkumar Maitra. (Journal of the Department of Letters, Vol. 27, pp. 1-29. Calcutta University Press, 1935.)

This paper is an excellent critique, by a philosopher, of the theories of the men enumerated in the title. There is nothing of the uncritical, receptive attitude of the layman in Dr. Maitra's treatment. He has discriminated fact and interpretation, and has judged each theory according to its own internal merits and weaknesses. He has extracted the essence of each theory and presents it lucidly. In the light of his own conclusions, the recurrent questions as to the priority of magic or religion, the antagonism between these two, the antagonism of the two to science, appear trifling and irrelevant. They seem to have arisen as a result of inadequate definitions made on the basis of "genus and species." Dr. Maitra's own definition is in terms of relations—a functional definition. Religion, according to him, is an experience of recovered unity or harmony with reality, after one of estrangement or separation. "The really important factor in religion is the religious end." Any means used to this end, whether magic, prayer, mysticism, science, Buddhistic nihilism, is religion. The means chosen depend on the type and complexity of the culture.

This is an illuminating study and a valuable addition to our literature on religion.

CLAREMONT,
CALIFORNIA.

D. DEMETRACOPOULOU.

Ourselves

[I. Mr. S. P. Mookerjee reappointed Vice-Chancellor.—II. The late Mm. Dr. Bhagavatkumar Sastri.—III. The late Mr. Bepinbehari De.—IV. The Retirement of Mr. A. Macdonald.—V. Grant from the Imperial Council of Agricultural Research.—VI. The late Rai Viharilal Mitra Bahadur and his Bequest.—VII. Pre-Medical Course to be included in the I.Sc. Syllabus.—VIII. Calcutta University and Proposed Measurement of Natural Illumination.—IX. Degree in Architecture.—X. Dr. Hermann Goetz.—XI. Dr. H. N. Ray appointed Proto-Zoologist at Muktesar.—XII. A New Ph.D.—XIII. Premchand Roychand Studentship for 1935.—XIV. Basanta Gold Medal for 1935.—XV. Sir Asutosh Mookerjee Medal for 1935.—XVI. I.C.S. Examination, 1937.—XVII. India Society, London.—XVIII. Dates for University Examination, 1937.]

I. MR. S. P. MOOKERJEE RE-APPOINTED VICE-CHANCELLOR.

The re-appointment of Mr. Syamaprasad Mookerjee, as Vice-Chancellor of this University, has met with universal approbation in Bengal, and His Excellency the Chancellor and the Government of Bengal in the Ministry of Education are to be congratulated on their happy choice.

Mr. Mookerjee's first term in the Vice-Chancellorship has been eventful by the launching of many a scheme most of which owe their inception to his vigorous imagination and their execution to the eminently practical turn of his mind. The happy blending of these two apparently contradictory traits have made his administration specially remarkable. The Foundation Day Celebrations, the establishment of the Central Library with its ideal Reading Room, painted with frescoes depicting evolution of Indian culture from the earliest times, the inauguration of a Teachers' Training Department, the adoption of a scheme for the establishment of a University Museum of Arts and Sculpture with special bias for Bengal, the expansion in the department of Students' Information Bureau offering help and advice to students going in for the Public Service Examinations, the adoption of a scheme of military studies, the establishment of the Paribhasha and Text Book Committees for giving effect to the scheme of imparting education through vernacular medium and the rapid progress made in this direction, together with various improvements introduced in the department of Post-Graduate Studies effecting better co-ordination and offering better facilities for higher study and research, and improvements in the various University examination schemes ensuring accuracy and early publication of results are some of the striking features of the first term of his distinguished office. The physical education of students has also engaged his attention. The expansion of the Students' Welfare Department, the splendid boat-house at the Dhakuria Lake with its ample equipment, the co-ordination of games and sports of affiliated colleges, the appointment of a specially trained Physical Instructor and other well thought-out schemes awaiting execution indicate the care, attention and thought he has bestowed on this important side of students' education. We welcome his re-appointment as it will enable him to complete some of the measures already taken in hand and we hope his second term will prove equally fruitful and bring about an all-round improvement in the system of education now obtaining in our province.

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II. THE LATE MM. DR. BHAGAVATKUMAR SASTRI.

The death of Mahamahopadhyaya Dr. Bhagabat Kumar Sastri has removed an outstanding figure from the domain of Sanskrit scholarship in Bengal. He was our first Asutosh Professor of Sanskrit. A recognised authority on Vaishnav Philosophy, his works on Bhakti cult were well received by scholars and savants. His vast scholarship, simple manners, and lucid exposition made him a very popular teacher and the Post-Graduate department of Sanskrit, of which he was the head for a number of years, made substantial progress under his able guidance. He was a fellow of the University for several years and was associated with a large number of educational institutions devoted to the advancement of studies in Sanskrit. We offer our sincere condolence to the bereaved family.

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III. THE LATE MR. BEPINBEHARI DE.

The news of the untimely death of Mr. Bepinbehari De, Principal, Habiganj College, comes as a great shock. Mr. De was a Lecturer in the Post-Graduate Department of this University before he joined the Habiganj College. As a distinguished teacher of Philosophy he fully justified the high hopes which were built on his brilliant academic career. His clear-cut ideas and powerful exposition helped his students to master, without difficulty, the intricacies of many a complex branch of Philosophy. His former pupils still recall with pride and admiration the soundness and lucidity of his philosophical disquisitions. A man of wide culture and catholic views, a philosopher with an abundant fund of humour, an entertaining conversationist, and a warm and generous friend, his death is a distinct loss to the teaching profession. We offer our sincere condolence to the bereaved family.

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IV. THE RETIREMENT OF MR. A. MACDONALD.

Mr. A. Macdonald, Principal of the Bengal Engineering College, has recently retired from service at the end of a distinguished career in the Education Department extending over 25 years. He was universally held in high esteem. His scholarship and his surpassing urbanity of manners have secured for him an abiding place in the hearts of his pupils, friends and colleagues. On the eve of his retirement the Vice-Chancellor and Syndicate placed on record their sense of appreciation for the valuable services rendered by him to the University and the province. His sympathy for students, the paternal care and anxiety he evinced for them, and, above all, the most generous help which he always rendered in their hour of need will be long remembered with affectionate gratitude by the student community of Bengal.

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V. GRANT FROM THE IMPERIAL COUNCIL OF AGRICULTURAL RESEARCH.

The Imperial Council of Agricultural Research has sanctioned a scheme for the investigation of the life-history, bionomics and development of freshwater fishes of Bengal by Dr. H. K. Mookerjee of the Calcutta University (Department of Zoology) for a period of three years. The amount which will be available from the Council is, we understand, Rs. 6,620, to be supplemented by a non-recurring grant from this University. This will remove a long-felt want in a province which abounds in rivers and freshwater tanks, and where fish forms an important item in the main dietary of the people. We hope rich prospects of a hitherto unexplored field of natural wealth will be opened up for the province as an outcome of the researches of the distinguished scientist.

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VI. THE LATE RAI VIHARILAL MITRA BAHADUR AND HIS BEQUEST.

The late Rai Viharilal Mitra Bahadur, who died on the 7th February, 1933, made a bequest to the University of Rs. 48,000 per annum for the advancement of Hindu female education in Bengal. Under the will the University was also the residuary legatee unless a son was born to or adopted by the testator's son. The testator's son has adopted a son and therefore the University is no longer entitled to the residuary estate. The question of what should be done with the fund and the amount now lying at the disposal of the University was considered by a Committee and the Syndicate adopted the following recommendations subject to the approval of the Senate:—

(*a*) It is not desirable that small grants should be made out of the accumulated sum in favour of particular institutions. This will result in diminution of the value of the fund which the Committee cannot regard as satisfactory.

(*b*) Unless there is a reasonable guarantee that a sum of Rs. 4,000 per month will be available regularly, it is not possible to launch a big scheme in furtherance of female education in the province. The matter should be taken up with the Administrator-General and settled finally as soon as possible.

(*c*) A sum of at least two lacs of rupees is to be accumulated in the fund before any scheme on a large scale can be taken up by the University.

(*d*) Meanwhile, the money available should be invested.

(*e*) The Committee recommends that out of the interest a special fellowship, to be called the Viharilal Mitra Fellowship, be created on the following conditions:—

(*i*) It will be awarded to a competent Hindu Bengali lady graduate to be selected by the Syndicate after inviting applications for the same.

(*ii*) The Fellowship will be tenable for two years.

(*iii*) Its value will be Rs. 200 per month and a special additional grant will be made for meeting travelling expenses, the amount to be determined by the Syndicate.

(*iv*) Its object will be the investigation of methods and organisation of Secondary education and University education for girls including the study of the problems of co-education and residence, in India and abroad.

(*v*) The Fellow will be required to travel in India and study conditions in selected centres to be approved by the Syndicate and submit a report after six months.

(*vi*) On this report being approved by the University as satisfactory, the appointment will be confirmed and the Fellow will proceed to Japan, America, Great Britain and other slected centres in Europe and study the problems of investigation in such places. On an average, she will be required to spend three to four months in each of the following countries: Japan, America, Great Britain and other European countries. The report will deal exhaustively with the methods and arrangements in existence in these countries and will also contain a special chapter on the question of reform of the educational system in Bengal.

It is to be undersood that if no qualified candidate is available for the purpose mentioned above, the conditions of the Fellowship will be re-examined.

It is not proposed to draw from the corpus of the fund except under special circumstances and with the approval of the Senate.

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VII. PRE-MEDICAL COURSE TO BE INCLUDED IN THE I.SC. SYLLABUS.

The Syndicate apponinted a Committee some time ago to consider the question of including the pre-medical course for the M.B. Examination in the syllabus for the I.Sc. Examination. The Committee discussed the question of shortening the course of study for the M.B. degree by one year and *inter alia* examined the provisions of the regulations of the Indian Universities and also of several Universities outside India. We understand the Committee has submitted its report to the Syndicate, recommending that the pre-medical course comprised in the Preliminary Scientific M.B. Examination be included in a special I.Sc. course to be instituted for the purpose. If the report is adopted, students passing the special I.Sc. examination will be entitled to begin their studies from the Second year Class of the Medical College and finish their Medical course within five years. The subjects for the speclal I.Sc. examination, according to the recommendation of the Committee, are :—English, Vernacular, Physics, (including Mathematics), Chemistry and Biology.

With regard to the admission of those students to the Medical

College who have passed the ordinary I.Sc. Examination, the Committee recommends that the combination of subjects which is now regarded as obligatory, namely, English, Vernacular, Physics, Chemistry and Mathematics—should be continued to be enforced in future, these students being required to read for a period of six months a special course in Biology in the Medical College and, on the expiry of that period, to pass an examination in Biology to be held by this University. Such students will be permitted to prepare for the First M.B. Examination from the beginning of their admission to the Medical College. They will not, however, be allowed to take their First M.B. Examination unless they have previously passed in Biology as recommended.

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VIII. CALCUTTA UNIVERSITY AND PROPOSED MEASUREMENT OF NATURAL ILLUMINATION.

The Offg. Educational Commissioner with the Government of India has been in correspondence with this University on the desirability of compilation of measurements of natural ilumination at various times of the day in India on lines similar to those adopted in the British Isles. The Department of Scientific and Industrial Research, London, offered collaboration in this work by supplying necessary apparatus and furnishing full direction concerning the reading to be taken. We understand that the Syndicate has gone into the matter thoroughly and that the Professor in charge of the Department of Physics of this University, to whom the question was referred, is prepared to undertake the work. We further understand that the investigations on the proposed measurement of national illumination will also be conducted at the laboratories of the Universities of Allahabad and Hyderabad and that the works done by the three Universities will be co-ordinated by the national Institute of Science, Calcutta.

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IX. DEGREE IN ARCHITECTURE.

A Committee has been constituted by the Syndicate at the instance of the Vice-Chancellor to consider the desirability of the development of a University Diploma or Degree in Architecture as an extension of the Intermediate Course of Studies in Engineering and to suggest the course of study for such a Diploma or Degree and also to consider the staff—whole-time and part-time—which will be necessary for the purpose. Mr. Srischandra Chatterjee, A.M.A.B., M.R.A.S. (LOND.), the eminent exponent of Indian architecture, who is a member of the Committee, is working up the preliminaries with his usual enthusiasm.

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X. DR. HERMANN GOETZ.

The Syndicate has recommended to the Senate that Dr. Hermann Goetz, Conservator of the Kern Institute, Leyden, be appointed a Special University Reader to deliver a course of lectures on (*i*) The Genesis of Indo-Muslim Civilisation, and (*ii*) The Crisis of Indian Civilisation in the 18th Century.

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XI. DR. H. N. RAY APPOINTED PROTOZOOLOGIST AT MUKTESAR.

Dr. Harendranath Ray, M.Sc. (Cal.), Ph.D. (Lond.), Post-Graduate Lecturer in Zoology in this University has just left to join his new appointment as Protozoologist at the Indian Institute of Veterinary Research at Muktesar. Dr. Ray has a uniformly brilliant academic career. He is a Premchand Roychand Student and a Guruprasanna Ghosh Scholar, and he distinguished himself at King's College, London, in Protozoology working under Prof. D. L. Mackinnon, and was subsequently admitted to the degree of Ph. D. of the University of London. Since his return to India in 1930 he has continued as a Lecturer in Zoology in this University and carried on original investigations in his special subject, the result of which have been published in recognised journals not only in this country but also in the British Isles, France and Germany.

The Zoology department is poorer to-day by his departure, and we of the REVIEW have special reasons to be sad at the severance of his connection with our Editorial Board, of which he was a distinguished member.

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XII. A NEW PH.D.

We offer our hearty congratulations to Mr. Dineshchandra Sarkar, M.A., on his being admitted to the Degree of Doctor of Philosophy of this University. The subject of Dr. Sarkar's thesis was entitled "Dynasties of the Lower Deccan."

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XIII. PREMCHAND ROYCHAND STUDENTSHIP FOR 1935.

We congratulate Mr. Subhendusekhar Basu and Mr. Nalinikanta Saha on their being elected to the Premchand Roychand Studentship in scientific subjects for 1935. The studentship is to be divided equally between them. Mr. Basu's thesis was on the "Theory of Distribution in Statistics and its Application," while Mr. Saha's research related to "Studies in the Electron Theory of Solid Metal" and "On the Pressure Effect of Electrical Resistance of Metals."

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XIV. BASANTA GOLD MEDAL FOR 1935.

We are glad to announce that the Basanta Gold Medal for 1935 has been awarded to Srimati Kamala Debi of the Vidyasagar College, Calcutta, for her thesis on "Health Education through Schools in Bengal."

We offer our congratulations to Srimati Kamala Debi.

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XV. SIR ASUTOSH MOOKERJEE MEDAL FOR 1935.

Dr. Sukumar Sarkar, D.SC., has been awarded the Sir Asutosh Mookerjee Medal for 1935 for his thesis on "The Nature of the Solid and Liquid as revealed by Light-scattering." His thesis was adjudicated upon by Prof. B. B. Roy, D.SC., Dr. K. S. Krishnan, D.SC., and Dr. B. B. Dey, D.SC., F.I.C., who were members of the Board of Examiners. We offer our congratulations to Dr. Sarkar.

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XVI. I. C. S. EXAMINATION, 1937.

The Competitive Examination for the Indian Civil Service, which will be held at Delhi and Rangoon, will commence from the 5th January, 1937.

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XVII. INDIA SOCIETY, LONDON.

We understand, the University has agreed to join the India Society, London—a strictly non-political body devoted to spreading knowledge of Indian culture. The Society has among its members a number of universities and other higher educational establishments in India. The Society publishes a journal entitled " Indian Art and Literature."

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XVIII. DATES FOR UNIVERSITY EXAMINATIONS, 1937.

The commencing dates of the Matriculation, I.A. and I.Sc. and B.A. and B.Sc. Examinations to be held in 1937, have been fixed as follows:—

Examination.	Commencing date.	Last date for receiving applications.
Intermediate Examinations.	**Thursday, 18th February, 1937.**	**Friday, 8th January, 1937.**
Matriculation Examinations.	**Monday, 15th March, 1937.**	**Tuesday, 19th January, 1937.**
B.A. and B.Sc. Examinations.	**Tuesday, 30th March, 1937.**	**Friday, 12th February, 1937.**

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